

# Who's Who in America

Marquis Who's Who, Inc.  
200 East Ohio Street  
Chicago, Illinois 60611  
312:787 2008

1898 - Our Seventy-Seventh Year - 1975

Dear Friend:

It is my pleasure to inform you that you are being considered for inclusion in the Third Edition of WHO'S WHO IN THE WORLD.

I have enclosed a copy of our biographical data form. Would you be kind enough to fill out and sign this form and return it to us as promptly as possible, so that our editors may have your data in time to evaluate it for the new edition.

Although the public may regard selection for inclusion in a Marquis Who's Who directory as a kind of recognition of your accomplishments--and quite justifiably so--it is not our purpose to confer such distinction. WHO'S WHO IN THE WORLD is a reference work, not a social register.

Published by Marquis Who's Who, Inc., America's leading biographical archivists, WHO'S WHO IN THE WORLD is intended primarily to serve the needs of public, institutional, and private reference libraries.

Your qualifications were examined by unbiased appraisers of current reference research materials, and they believe that your position and accomplishments set you apart and make you a candidate for consideration and possible inclusion in WHO'S WHO IN THE WORLD.

Therefore, we are sending you the enclosed data form. From the information you supply, we will prepare your biography in Who's Who format. Pre-publication proofs will be sent for checking to those whose biographies are to be included in the book in order to ensure that each entry is accurate. Selection of any name, of course, carries with it no cost or obligation. Listings in Marquis Who's Who directories are not for sale. On behalf of the editors, let me congratulate you on the accomplishments that have led them to consider your name for inclusion in WHO'S WHO IN THE WORLD. May we look forward to receiving your completed biographical data form?

Sincerely,



Kenneth H. Petchenik  
President

WO/DAF  
Enclosures

**Who's Who in the World**  
 % George Prior Associated Publishers Ltd.  
 Rugby Chambers, 2 Rugby Street  
 London WC1N 3QU, England

Please complete in English  
 Do not put in any information. Send all communications other than the information requested below in a separate envelope to: Administrative Services, Marquis Who's Who, Inc., at the address listed above.

Mr. Samuel Hugh Moffett  
 Presbyterian Mission, IPO  
 Box 1125  
 SOUTH KOREA

WOR-DAF-1  
 290

Name **SAMUEL HUGH MOFFETT**  
 Spell out all names in full First Name Middle Name Last Name

Indicate the nature of your work **MISSIONARY EDUCATOR**  
 For example: microbiologist, steel company executive, fashion designer, mayor, etc.

Place of birth **Pyeongyang, Korea** Date of birth **7 April, 1916**  
 Add date of arrival and naturalization if applicable

Father's name **Samuel Austin Moffett**  
 First Middle Last  
 Mother's name **Lucia Hester Fish**  
 First Middle Maiden surname

Education **Pyeong Yang Foreign School (1922-34, H.S. diploma); Wheaton College, Illinois**  
 Name of schools with dates of attendance, degrees received, with dates, honorary degrees with names of schools and dates

**1934-38, A.B. 1938; Princeton Theological Seminary, 1939-42, Th.B. 1942; Yale University, 1942-45, Ph.D. 1945.**

Married **1) Elizabeth Barnwell Tarrant (deceased, '55) July 30 1942**  
**2) Eileen Flower September 15 1956**  
 Complete maiden name of wife, or husband's name Date of Marriage Month Day Year

Children **None**  
 In order of birth. Include last names of married daughters and full names of their husbands.

Brief career summary **Ordained, Presbyterian Church U.S.A., 1943; director of youth work, Presbyterian Board of Foreign Missions 1945-46; missionary to China 1947-51; visiting lecturer, Princeton Theological Seminary 1953-55; missionary to Korea 1955 - ; professor of historical theology, Presbyterian Theological Seminary, Seoul, 1960 - ; dean of the graduate school 1966-70; associate president 1970 - ; Director, Asia Center for Theological Studies and Mission 1974 - .**

Additional professional or commercial activities  
 Corporate directorships or similar positions, teaching, consulting, etc.  
**Faculty, Yenching University, Peking 1949-49; Nanking Theological Seminary 1949-50; Principal, Kyongju Higher Bible School 1957-59; U.S. Educational Commission in Korea 1959-67; Visiting scholar, Cambridge University 1970-71.**

Civic and political activities  
 Include offices held and dates  
**Board of Directors: Yonsei University, Seoul; Commission on Literature, Seoul; Whitworth College, Spokane, Washington; Korean Bible Literature Society; Commission Representative in Korea, United Presbyterian 1960-64.**

Non-business directorships and trusteeships  
 Foundations, trusts, hospitals, universities, etc.  
**University, Seoul; Whitworth College, Spokane, Washington; Korean Bible Literature Society; Commission Representative in Korea, United Presbyterian 1960-64.**

Military record  
 Active duty only  
 Decorations  
 Military awards

Other honors **Research fellow, East Asia Institute, Columbia University 1971; writing fellowship, Institute for Advanced Christian Studies, 1974**  
 Professional, public service, fellowships and grants

Other affiliations **American Society of Missiology; Royal Asiatic Society, Korea Branch, councillor 1963 - , president 1964; Rotary Club; Presbyterian Historical Society;**  
 Fellowships and memberships in commercial and professional associations, societies, fraternities, political party, specific religion. Include offices held and dates.

Lodges Clubs

Special achievements **Author: Where's the Sin 1953; The Baptisms of Jesus 1960; Joy for an Anxious Age 1966; The Biblical Background of the Church 1968; ...**  
 Research, inventions, books published, books or journals edited, major artistic or architectural works, musical compositions. Include dates.

Addresses:  Home **1-1 ... Seoul KOREA**  
 Check mailing address Number Street City State Country  
 Office **Presbyterian Mission, IPO Box 1125, Seoul, KOREA**  
 Number Street City State Country

The editor reserves the right to select appropriate material consistent with Marquis style and standards and limitations of space. Marquis Who's Who reserves the greatest care in proofing, editing and otherwise handling data submitted to it. Biographical sketches, which are based on information submitted by nominees, are edited by Marquis Who's Who and in most cases are returned to the nominees for checking as to accuracy. Notwithstanding Marquis Who's Who efforts, errors in publication, while rare, may occur. In the event of such errors, the sole responsibility of Marquis Who's Who will be to take reasonable steps to correct such errors in succeeding editions of the publication.

Date \_\_\_\_\_ Signature **Samuel Hugh Moffett**

Paul & His Sociology  
Vol. 3, No. 1  
October, 1975

### THE EARLIEST ASIAN CHRISTIANITY

Samuel Hugh Moffett

In a day when much is written on the urgency of Asianizing or Africanizing Christianity lest it remain an alien growth on the continents of the "third world", it may be well to remember that indigenization (or contextualization, to use the currently more fashionable word) is no new problem. It is as old as St. Paul, and historians have debated for decades whether the Hellenizing of Jewish Christianity in the west was an indispensable step in its growth, or an inexcusable dilution of its purity, or in fact, whether, it occurred at all.

It is too often forgotten that the gospel moved east and Asianized (if it was not indeed already Asian) as early as it moved west and Hellenized. Why has not more attention been given to the orientalizing of Christianity by the Nestorians? Before Christianity is too recklessly Asianized in the twentieth century, it might not be amiss to look back at church history and try to determine what Asianization meant in the first few centuries as revealed in the development of the Nestorian church.

One reason, of course, for the neglect is the comparative paucity of materials available on the Nestorian roots of Asian Christianity. The surviving documents are too slender a base to support some of the bold and contradictory statements made about these earliest Christians of Asia. One scholar calls them the greatest missionaries the world has ever seen. <sup>1</sup> Another dismisses them as "degenerate". <sup>2</sup>

- 
1. A. Mingana, "The Early Spread of Christianity in Central Asia and the Far East", in Bulletin of the John Rylands Library. Manchester. Vol. 9, No. 2 (July 1925) P. 347.
  2. James Legge, quoted by John Foster, The Church of the T'ang Dynasty. London, 1939. p. 112.

Early Asian Christianity - 2

One historian selects 1000 A.D. as the date of the climax of Nestorian expansion and power. <sup>3</sup> Another takes the same date (987 A.D.) as the time of the eclipse of Nestorianism in China and the dismal end of two centuries of persecution and decline. <sup>4</sup> In the field of theology the same contradictions persist. Nestorians are either heretics, condemned by the ecumenical councils, or they are ancient and apostolic Asian Christians untainted by the perversions of Western Greek philosophy. <sup>5</sup>

Some of these contradictions are only apparent. Nestorianism is not an undivided continuum. In 3rd century Osroene it could have been vastly different from what it became in 13th century China. In fact 3rd century Nestorianism is not, properly speaking, Nestorianism at all. Nevertheless it is on this earliest period, the period of first adjustments to non-Roman, Asian culture, that I wish to focus, for here, I believe, is the earliest Asian Christianity.

A word about my use of terms. I will speak of the Nestorian church, though that name was not used officially by Nestorians until the 13th century. <sup>6</sup> Their own proud name for their church was the Church of the East. But east and west are confusingly relative terms, and since to most Christians Eastern Church means Eastern Orthodoxy, it seems best to use the less accurate but more prevalent name, Nestorian. The term "Asian Christianity" is also capable of more than one interpretation. In this paper I use it culturally, not

---

3. A. S. Atiya, A History of Eastern Christianity. London, 1968. p. 265.

4. Foster, op. cit. p. 115 f.

5. See J. F. Bethune-Baker, Nestorius and His Teaching: A Fresh Examination of the Evidence. Cambridge University Press, 1906.

6. A. S. Atiya, op. cit. p. 239

geographically. Jerusalem, Antioch and Armenia are all geographically in Asia, but politically and culturally they belonged sooner or later to the West, to the Roman Empire. "Asian Christianity" as used here will refer rather to churches that grew and spread outside the Roman Empire in ancient, oriental kingdoms stretching along the Old Silk Road from Osrhoene to China, and from Adiabene to India.

The general outline of Nestorian expansion to the east is familiar. Already before the end of the first century,<sup>7</sup> the Christian faith broke strongly across the borders of Rome into "Asian" Asia. Its first roots were probably in the tiny independent principality of Osrhoene and its capital city, Edessa, where the Euphrates River curves across the Syrian border into modern Turkey.<sup>8</sup> From Edessa the faith spread to another small kingdom 400 miles farther east across the Tigris River, the kingdom of Adiabene, with its capital at Arbela, near Nineveh. Arbela became the "nerve-center", as Mingana calls it, of Christian missionary penetration on into Central Asia.<sup>9</sup>

---

7. J.B. Harnack's monumental Expansion of Christianity in the First Three Centuries, tr. by J. Moffatt (N.Y. & London, 1905) lists no Christian communities outside the Empire in the first century, but later discoveries suggest otherwise. See below.

8. J.B. Segal (Edessa, The Blessed City, Oxford, 1970) thinks the first Christian center may have been Arbela. (pp. 67ff.)

<sup>4</sup>See Foster, op. cit. p. 4 f.

9. Mingana, op. cit. p. 299

By the end of the second century Christians are mentioned as far east as Bactria in what is now northern Afghanistan, and mass conversions of Huns and Turks in Central Asia are reported from the fifth century onwards.<sup>10</sup> By the seventh century Persian missionaries had reached the "end of the world", Chang'an, the capital of T'ang<sup>(1)</sup> dynasty China. The Chinese received them courteously and promptly put a library at their disposal.<sup>11</sup> Chang'an was not the end of the world. The Chinese called it the center. Its empire was greater than either Rome or Persia, and its library larger than any in the West, including the famous library of Alexandria. It might well have become the center for the evangelization of Asia. But it did not.

One of the great mysteries in the history of missions is why Christianity, having at last reached the heart of the Chinese Empire, disappeared from there so quickly. Only two hundred years later it had virtually vanished. Most writers seek for the answer in the scanty records that survive from the Chinese missionary frontier. It could be equally important to study the more abundant records of its roots in Syria and Persia for clues to explain both the amazing strength of the Nestorian missionary advance, and its equally surprising collapse.

Early Syro-Persian Christianity may be divided roughly into four periods:

1. The Edessa - Arbela period: the Syrian roots. (100 to 226 A.D.)
2. The Sassanian period: the Persian base. (226 to 642 A.D.)

---

10. Ibid. pp. 301 ff.

11. P.Y. Saeki, The Nestorian Documents and Relics in China. 2nd. ed. Tokyo, 1951. p. 115

Early Asian Christianity - 5

3. The Arab period: survival in isolation. (642 to 1258 A.D.)
4. The Mongol period: revival and destruction. (1258 to 1500 A.D.)

For purposes of chronological comparison, let me add some dates for Nestorian Christianity in China.

1. The rise of Nestorianism in T'ang China. (635 to 781 A.D.)
2. The disappearance of T'ang Christianity. (781 to 980 A.D.)
3. Temporary reappearance under the Mongols. (1200 to 1368 A.D.)

In this paper I will deal only with the earliest period, the Edessa-Arbela, or Syrian, period. The principal primary sources include two works from the first two Asian theologians, that radically dissimilar pair, Tatian the ascetic and Bardaisan the hedonist. Tatian's Address to the Greeks<sup>12</sup> establishes the distinctively Asian character of Syrian Christianity outside The Roman Empire while Bardaisan's Dialogue on Fate<sup>13</sup> proves the intellectual originality of the Edessene theological tradition. These two works are all that survive from the two second-century theologians. The Acts of Thomas,<sup>14</sup> which is perhaps from the early third century, represents another side of Edessene Christianity, the romantically superstitious popular faith of the time.<sup>(Another work dating perhaps to the</sup> The second-century, the Odes of Solomon<sup>15</sup> throwlight on the liturgy and asceticism of

- 
12. Tatian, Address to the Greeks. Oratio adversus graecos, in J.P. Migne, Petrolgia Graecae, VI. English translation by J.E. Ryland in The Ante-Nicene Fathers, ed. A. Roberts, J. Donaldson & A.C. Coxe, vol. 2 (N.Y., 1903). pp. 59-83.
  13. H.J.W. Drijvers, The Book of the Laws of Countries: Dialogue on Fate of Bardaisan of Edessa. Semitic texts with translations, III. Assen, 1965. The Dialogue is sometimes ascribed to Bardaisan's disciple, Philip.
  14. A.F.J. Klijn, The Acts of Thomas: Introduction-Text-Commentary. Leiden, 1962.
  15. The Odes and Psalms of Solomon, ed. and tr. by J.H. Charlesworth. Oxford, 1973.

the period, and two later works, the fourth-century Doctrine of Addai,<sup>16</sup> and the 6th-century History of Msiha-Zkha<sup>17</sup> contain the traditional histories of the beginnings of Christianity, the one in Edessa, the other in Arbela. A different version of the Arbela tradition is found in the Acts of Mari,<sup>18</sup> which dates to about the same period.

The Christianity which these ancient documents portray is the first clearly delineated expression of the faith outside the Roman Empire and therefore the earliest example of what can properly be called Asian Christianity.<sup>19</sup>

Ancient tradition traces this Syrian Christianity back to earliest apostolic times. Eusebius, the father of church history, incautiously connects it with Jesus himself. A letter (he asserts) was found in the Edessa state archives written by Christ to King Abgar promising to send a missionary healer.<sup>20</sup> The Jesus-Abgar correspondence became famous and the legend refused to die even after papal condemnation as

- 
16. The Doctrine of Addai, in Wm. Cureton, Ancient Syriac Documents. London, 1864 (reprint, 1967). pp. 6-23 (given as Addaeus).
  17. The History of Msiha-Zkha, tr. by A. Mingana in Sources Syriacae, (1908, Leipzig) pp. 1-168. In a German translation, C.D. Sachau calls it Chronik von Arbela, in Abhandlungen der preuss Akademie der Wissenschaft (Berlin, 1915)
  18. Acta Sancta Maris, Assyriae, Babyloniae ac Persidis seculo I Apostoli... ed by J.B. Abbeloos in Analecta Bollandiana, Tom. IV (Brussels, 1885)
  19. The "Thomas" churches of India, even if they date as claimed from the apostle (A.E. Medlycott, India and the Apostle Thomas: An Inquiry with a Critical Analysis of the Acta Thomae, London, 1905), do not emerge from the shadows of undocumented history until at least the 4th century.
  20. Eusebius. Hist. Eccl. 1. 13. See a full critical analysis of the legend in J.B. Segal, Edessa .. op. cit. pp. 62-77.



spurious, in the fifth century.<sup>21</sup> It contains at least this much truth: Edessa is undoubtedly one of the oldest centers of the Christian faith in the world. It had the earliest known Christian church building; it produced the first New Testament translation, the first Christian king, the first Christian state, perhaps the first Christian poet, and even the first Christian hermits. The church building is mentioned in the Chronicle of Edessa in its account of a great flood in the year 201 A.D. which damaged "the nave of the church of the Christians".<sup>22</sup> The first New Testament translation was Tatian's harmony of the gospels, the Diatessaron, which was probably compiled either in Edessa or Arbela.<sup>23</sup> The first Christian king, as tradition has it, was Abgar the Black of Edessa, a contemporary of Jesus. This is doubtful, to say the least. But by firmer historical evidence, it could very well have been that king's later successor, Abgar the Great (177-212 A.D.), friend of the Christian philosopher-poet Bardaisan, and protector of the church. If so, then Asia had a Christian king and a Christian state a hundred years before the conversion of Rome under Constantine.<sup>24</sup>

But what kind of Christianity was the Syrian Christianity which became the root-faith of Nestorian missionary expansion across the continent. For one thing, it was emphatically and unashamedly Asian. "I am an Assyrian," said its first

-----

21. Segal, op. cit. p. 73

22. Ibid. p. 24

23. F.C. Burkitt, Early Eastern Christianity..(London, 1904), p.76. R.A. Aytoun, City Centers of Early Christianity, (London, 1915) thinks it was written in Edessa. p. 143.

24. J.B. Segal, op. cit., pp. 70, 80; and R.A. Aytoun, op. cit., p. 140 f.)

↳ Segal doubts that Abgar the Great (whom he identifies as the VIIIth, not the IXth Abgar) was actually converted; Aytoun and others call him the first Christian king.

theologian, Tatian, proudly, writing about 170 A.D.<sup>25</sup> The whole thrust of his Address to the Greeks is a recapitulation of all the ways in which Asia (i.e. the non-Greek world) excels the west. Where did the Greeks learn their astronomy? he asks. From Babylon, from Asia. Their alphabet? From the Phoenicians, from Asia. Their poetry and music? From Phrygia, from Asia. Their postal system? From Persia, from Asia. In every way the east excels, said Tatian, and most of all in its religion, the Christian religion, which also comes from Asia and which is far older and truer than all the philosophies and crude religious myths of the Greeks.<sup>26</sup>

This Asian Christianity which for a thousand years spread faster and farther than either of the Western sects, Roman Catholicism or Greek Orthodoxy, was further distinguished by intense missionary activity, excessive asceticism, theological orthodoxy (for the most part), and a quickness to indigenize that helps to explain its rapid cross-cultural expansion.

Its first characteristic was missionary compulsion. From the very beginning Nestorian, or Syrian Christianity as it is better called in this period, was a spreading, evangelizing faith growing so fast that within a century and a half it had broken out of its first bastions in the little semi-independent border principalities of Osrhoene (Edessa) and Adiabene (Arbela) and had permeated the Persian Empire from "the mountains of Kurdistan to the Persian Gulf".<sup>27</sup> The wide-spread popularity of

---

25. Tatian, op. cit. ch. 42 (p. 81).

26. Ibid., ch. 1, 4, 21, 31 and passim (pp. 65, 66, 74, 77 ff.) His non-Greeks ("barbarians") are not limited to Asia, but the emphasis is on Asia.

27. The History of Mshiha-Zkha, tr. by A. Mingana in Sources Syriacae, 1. p. 27; and J. Stewart, Nestorian Missionary Enterprise, Edinburgh & Madras, 1928, p.4

a "missionary romance" like the Acts of Thomas was no accident. Edessa's heroes were missionaries. Inevitably such literature abounded in dubious miracles and triumphalism, but there is also a curiously authentic note of reluctant compulsion in the old traditions of the first Syrian missions. Thomas, for example, in the Acts, goes to India not in the all-conquering, aggressive manner of the usual missionary hagiographies but is dragged fighting all the way against his call to Asia. The book opens with the apostles gathered in Jerusalem to obey the Lord's commission to "go into all the world". They draw lots to divide the world between them. When the lot for India falls to Thomas, he refuses to go. "I am too weak to travel", he says, "and how can I, a Hebrew, preach to Indians?" He does go, finally, but only after the Lord, as a last resort, appears and sells him as a slave to an Indian merchant who carries him off in servitude to the east.<sup>28</sup>

The same note is found in one of the Arbela missionary traditions. Here the missionary is Mari, disciple of Addai, the disciple of Thomas, who is sent out from Edessa "to the regions of the east" but writes back in failure, "The inhabitants are worthless heathen. I am not able to do any good". He begs to return but the church orders him to persist, so reluctantly, he sets himself to the evangelization of Persia.<sup>29</sup> There is no question that from the beginning the Asian church was a missionary church, and if in missionary motivation its missions seem to be more missions of obedience than of zeal and love,

- 
28. Acts of Thomas, tr. by M.R. James in The Apocryphal New Testament. Oxford, 1924, p. 365
29. Acta Sancta Maris, Assyriae, Babyloniae ac Persidis oculo I Apostoli...ed. by J. B. Abbeloos in Analecta Bollandiana, tom. IV, Brussels, 1885, pp. 43-138. See also J. Stewart, op. cit. p. 3 f. The other tradition (History of Mshiha-Zkha) makes Addai the first missionary.

it was in this not at all unlike the primary pattern of the New Testament church.<sup>30</sup>

Consciously or not, those first Syrian missionaries seemed to follow a strategy of missionary expansion which has almost always been characteristic of the church's periods of greatest advance, that is, evangelization not so much of individuals as of peoples in racial or cultural groupings as they become receptive to the gospel. There is persuasive evidence that in the earliest period of Asian expansion these "bridges of God" (as they have been called)<sup>31</sup> were the communities of the Jewish diaspora in Syria and Mesopotamia. In Edessa, for example, Addai, the legendary missionary, finds his first shelter with Tobias, son of Tobias, obviously a Jew.<sup>32</sup> Arbela's earliest Christianity was even more pronouncedly Jewish. Its kings had been converted to Judaism in the first century, according to Josephus, and the transition to Christianity must have occurred very shortly thereafter if the legends of Mari are to be believed.<sup>33</sup> At any rate, it is a fact that in the later, 6th-century History of Mshihā-Zkha, the earliest bishops of Arbela all have Jewish names--Isaac, Abraham, Noah, Abel--and only later do the names become Syriac and Persian.<sup>34</sup> J.B. Segal ably summarizes this aspect of the Syrian missionary advance:

"Christian evangelists found in the Jewish communities tools ready to hand for the diffusion of their faith; for they were close-knit congregations, respected by their neighbors,

---

30. Acts 3: 26 ff.; 13: 1-4, etc.

31. See Donald McGavran, Bridges of God, London, 1955

32. Eusebius, Ecclesiastical History, I. 13

33. J.B. Segal, Edessa: "The Blessed City", op. cit., emphasizes the Jewish element in Arbela's Christianity, and tends to date the conversion of Arbela even earlier than that of Edessa.

34. Sources Syriacae, op. cit., p. 13

willing to accept the Christians as allies against the dominant paganism, well acquainted with the methods of analysis and argument best suited to the theological climate of the country, and well acquainted too with the doctrines of the Old Testament."<sup>35</sup>

The Doctrine of Addai had pointed to the Jewish connection long before: "The Jews also skilled in the law and the prophets, who traded in silks, they too were convinced and became disciples."<sup>36</sup>

Underlying and powering the missionary spirit of the Syrian church was a trio of important virtues indispensable for Christian mission: discipline, faithfulness to the gospel, and adaptability. A ~~further~~ political factor<sup>also</sup> should not be minimized, namely, that it was free to evangelize, more so in fact at that period than the church in the west.

The first of the trio is discipline. The example of the Apostle Thomas in the Acts of Thomas set the tone for an ideal of rigorous self-denial which permeated the early eastern church. This is how Thomas is described: "He continually fasts and prays and eats only bread and salt and drinks water; he wears one coat whether in warm weather or in cold, and he takes nothing from any one, but gives to others what he has."<sup>37</sup> The theological roots of this ideal can be traced back to Tatian, that most anti-western of all the church father. His writings as quoted by the fathers emphasize a radical denial of all the

---

35. J.B. Segal, op. cit., p. 43

36. The Doctrine of Addai, in Wm. Cureton, Ancient Syriac Documents, Oxford, 1864. p. 14

37. Acts of Thomas, op. cit. Chapter 20. p. 373

world of matter--meat, wine, possessions and even marriage.<sup>38</sup>

But there was much that was not so darkly negative about Syrian asceticism, most importantly, ~~There was also a more positive element in the discipline.~~  
perhaps, <sup>its concept</sup> ~~an ideal~~ of the Christian <sup>(a life)</sup> ~~life~~ as <sup>and disciplined by a direct</sup> ~~focused~~ <sup>around</sup> ~~its~~ covenant relationship with God. The discipline of the covenant appears in the earliest Syrian documents. The Odes of Solomon, found in 1909 and attributed to the primitive second-century Edessene church, lays particular stress on the centrality of the covenant.<sup>39</sup> It is a discipline of commitment between God and man in which both are bound by an oath, a covenant promise, and in which "man's responsibility is taken as seriously as God's grace." The true Christian is a "son of the covenant" or "daughter of the covenant", bound to God by oath as a warrior against the world, the flesh and the devil.<sup>40</sup> In this concept of the church as a "community of the covenant" lie the roots of Syrian monasticism, which one historian has called "the backbone of Nestorian missionary expansion".<sup>41</sup>

Another characteristic of that early Syrian Christianity was its faithfulness to the gospel. This has not always been acknowledged. Until recent discoveries brought to light the original teachings of Nestorius and cleared him of most of the charges of his opponents, Nestorianism suffered through the centuries from the stigma of heresy. Even the earlier Syrian church was unfairly made retrogressively suspect though it had developed in harmony with the west for three hundred years before Nestorius was even born, and though Nestorius was from the Roman west not the Asian east. The theology of the earliest Asian

38. Quotations from Irenaeus and others in Ante-Nicene Fathers, vol. 2, op. cit. p. 82 f.

39. A. Voobus, History of Asceticism in the Syrian Orient, vol. I, Louvain, 1956. pp. 63f., esp. n. 5.

40. Ibid., pp. 13, 100 f.

41. A.S. Atiya, op. cit. p. 256 f.

churches insofar as we can reconstruct it from Tatian's Oratio, or in more popular form, from the Acts of Thomas, (or even to a lesser extent from the more aberrant Bardaisan) is not significantly more unorthodox than much of the writings of the western fathers in that age when orthodoxy had not yet been defined by the councils. Tatian, for example takes apostolic authority as the test for scriptural canonicity,<sup>42</sup> acknowledges the deity of Christ and the preexistence of the Logos, and even accepts the incarnation, which is by far the sharpest test of orthodoxy for this period.<sup>43</sup> The Acts of Thomas, despite its exaggerated miracles and dubious history and even perhaps a slight trace of docetism, despite also its attribution of female gender to the Holy Spirit as the "compassionate Mother", is still clear in its gospel message: salvation is by faith alone in the incarnate, living, risen Lord, who, with God the Father and God the Holy Spirit, is alone to be worshiped and adored, and in whose name believers are baptized.<sup>44</sup> It was an apostolic faith, and an apostolic New Testament that Syria's Asian missionaries carried to the east.

A third characteristic of the Christianity in that early period was its adaptability. It indigenized. It quickly gave Syria the gospel not in Hellenistic Greek, but in its own tongue, and this recognition of the vital importance of evangelizing and teaching in the vernacular may well have been the most important contribution of Edessa and Arbela to the expansion of the faith. As early as the middle of the second century,

---

42. A Harnack, A History of Dogma tr. by N. Buchanan (Boston, 1901). vol. I p. 254

43. A. Harnack, op. cit. I. p. 187, 207; A.C. McGiffert, I., p. 127. Also J.F. Bethune-Baker. The Early History of Christian Doctrine (London, 1903). p. 124

44. Acts of Thomas, op. cit. chap. 27 (p. 376).

about 150 A.D., the Mesopotamian scholar Tatian had translated the gospels out of the koine Greek in which he felt they had been imprisoned and put them once again, harmonized in his Diatessaron, into the language of Jesus. Syrian Aramaic, which was the language of Edessa and Arabia, differed from the language of Palestine, says professor Burkitt, "hardly more than lowland 'Scots' differs from standard English".<sup>45</sup> It was not only the language of Jesus, it was also the language of the people, the lingua franca of the whole Syrian and Mesopotamian world. Not until the gospel was presented in the popular tongue did it begin to spread outside the Greek-speaking cities into the Syrian countryside.<sup>46</sup> Emphasis on the vernacular remained a characteristic of Nestorian missions. In Persia, later, even when the ecclesiastical language remained Syrian, the language of mission was Pahlavi. In the far east, Nestorian missionaries gave alphabets to Mongol tribes like the Uighurs so that they might read the Word in their own tongue.

The three effective marks of the primitive Syrian church, discipline, fidelity and adaptability put their stamp so indelibly on the resulting waves of missionary outreach that four centuries later when missionaries at last reached China, the faith they brought to the court of the T'ang emperors was still called the "Syrian religion"<sup>47</sup> though the Nestorians had long since been expelled from Syria and had found a new church home and base in Persia.

---

45. F.C. Burkitt, Early Christianity outside the Roman Empire. Cambridge, 1899. p. 12

46. F.C. Burkitt, Early Eastern Christianity. London, 1904. p. 45

47. P.Y. Saeki, The Nestorian Documents and Relics in China. Tokyo, 1937. p. 79



It would be tempting to stop here, but there is a less appealing side of the picture which must be mentioned in closing. As the virtues of the early Syrian Christians of Edessa and Arbela help to explain the incredible achievements of Nestorian missions, so also do its weaknesses throw light upon the disappearance of that church from the pages of history.

Each of its virtues seems to have had an obverse, distorting shadow. Its discipline, for example, proved all too vulnerable to the warping influence of fanaticism. What began with promise of a community of the committed who covenant with God to save the world, too often ended only as a scattering of unwashed hermits whose only covenant was to give up the world. These were the "enkratites", condemned by the west but revered in the east.

<sup>a very Asian</sup> ~~It is~~ Tatian, <sup>as we have seen, was</sup> the theologian, ~~of Arbela, who is called~~ the father of the enkratites. The word means "those who are self-controlled", <sup>and is used of</sup> ~~i.e. the~~ extreme ascetics. There are hints of <sup>Tatian's</sup> ~~his~~ renunciation of the world in his Address to the Greeks. The "ignorant soul", without the light of the Logos, he says, "if it continues solitary, ... tends downward towards matter, and dies with the flesh." And again, "The perfect God is without flesh; but man is flesh," and sin and death come from the lordship of matter: "Matter desired to exercise lordship over the soul" and "gave laws of death to men"<sup>48</sup>

---

48. Tatian, Address to the Greeks, in The Ante-Nicene Fathers, op. cit. p. 70 (chap. XIII); p.71 (chap. XV)

He is even more extreme in some of his lost works, but it must be remembered that these survive only in the quotations of his enemies and must be received with caution. It is in these that he is said to have rejected meat, wine and even marriage. Jerome, for example, writes, "Tatian,..the very violent heresiarch of the Encratites, employs argument of this sort: 'If any one sows to the flesh, of the flesh he shall reap corruption;' but he sows to the flesh who is joined to a woman; therefore he who takes a wife and sows in the flesh, of the flesh he shall reap corruption."<sup>49</sup>

The same tone of abnormal self-denial runs through the Acts of Thomas. Marriage is considered sinful. The apostle is invited to sing at the wedding of a royal princess and sings so persuasively of the "incorruptable and true marriage" which is union with God alone, that the royal bride and groom renounce the joys of married life and consecrate themselves in perpetual virginity to Jesus Christ, the Heavenly Bridegroom.<sup>50</sup>

This unbiblical, over-asceticism became the popular model of spirituality in the eastern church. Ascetic monasticism may actually have originated in Syria, rather than in Egypt, as is usually stated, for it was not until 270 A.D. that St. Anthony of Egypt whom Athanasius called "the founder of asceticism" renounced the world, whereas Tatian, the father of the encratites, lived a whole century earlier. The lonely monks of the Syrian desert were even more fanatical than their

---

49. Ante-Nicene Fathers, op. cit., p. 82, quoting Jerome's Commentary on the Epistle to the Galatians.

50. Acts of Thomas, op. cit. chap. 4-12 (pp. 366-369).

Egyptian counterparts. They chained themselves to rocks. They bent their bodies under huge iron weights. They walled themselves up in caves. They set themselves on fire.<sup>51</sup> The first of whom we have record was Atonos, who lived like a wild beast in the caves of Edessa, by the well where Jacob met Rachel. His only food was uncooked grass.<sup>52</sup> In many ways the Encratites more resembled today's Hindu fakirs than Christian saints; so much so, in fact, that one recent scholar traces their wild excesses not to Tatian, but to pagan India through the corrupting influence of Manichaeism.<sup>53</sup> Mani, it will be remembered, journeyed from Mesopotamia into India and back around the year 300 A.D., and Ephrem of Edessa, writing shortly thereafter, denounces him for bringing back "the lie from India".<sup>54</sup>

By the end of the fourth century, the western church had begun to condemn as heretical the more radical sects of the Encratites. The west eventually managed to regulate its monasticism. Its monks became its scholars. But in the eastern church the ascetics were too numerous, too powerful, and too popular to be condemned and the church of the east capitulated and made its peace with them.<sup>55</sup> Too often the saints of the early Asian church were the unwashed, celibate hermits and anchorites living in the caves of the deserts, or on high pillars baking in the sun.

It was a distortion of the gospel that produced this warping of the concept of Christian discipline. What was said

51. See A. Voobus, op. cit., passim

52. P. Carrington, The Early Christian Church. Cambridge, 1957. p.212

53. Voobus, op. cit. p. 164 ff.

54. Ibid. p. 167

55. Hans Lietzmann, A History of the Early Church, vol. IV, The Era of the Church Fathers. tr. by B. Lee Woolf (London, 1951), p.169

earlier about the eastern church's fidelity to Christian truth must now, alas, be qualified. It is true that the fundamentals of the faith can all be found in these second century Syrian documents, but it is also true that the second century in Asian Syria produced only two theologians--Tatian and Bardaisan--and of these two, the first was "half Father and half heretic",<sup>56</sup> and the other had to be excommunicated.

Tatian has been defended from the attacks of Western opponents, such as Irenaeus, on the grounds that his orientalizing of the Christian faith was no more of a distortion than their Hellenizing of it,<sup>57</sup> but it is difficult to support a renunciation of the world so radical that Tatian begins to wonder whether a God who would create the world of matter which is evil, could really be the supreme God.<sup>58</sup> Tatian is so repelled by sex, even in marriage, that he doubts whether Adam was really saved, or that Jesus could be a physical descendant of David.<sup>59</sup>

As for Bardesanes, it is still a question how far his conversion from philosophic gnosticism was able to "wipe away the filth of the old heresy", as one critic put it.<sup>60</sup> But he is at least a refreshing change from the grim asceticism of Tatian. What Drijver has said about Bardaisan and Mani, applies as well to the startling contrast between Bardaisan and Tatian. "The difference", says Drijvers, "is between an optimistic view of man and a pessimistic view, between an active fighter against

---

56. The Ante-Nicene Fathers, op. cit., p.

57. F. Carrington, op. cit. II, p. 164

58. Harnack, op. cit. I, p. 238

59. Ibid., I, p. 195; Voobus, op. cit., I, p. 36

60. Aytoun, op. cit., p. 141 f.

evil and a passive ascetic, between acceptance of existence and longing for salvation".<sup>61</sup>

Bardaisan (or Bardesanes as he is known in Latin) was an Edessene nobleman, a sportsman, a friend of the King, a poet and philosopher who thoroughly enjoyed the luxuries of his position.<sup>62</sup> His theology is a theology of freedom, not restraint. God made man free and commands him to do nothing he cannot do. Man's nature is not to do wrong, but to be free. Fate is strong and can disorder nature, but man's liberty forces back and disorders fate itself.<sup>63</sup> Sex is not ~~six~~<sup>n</sup> but is to be enjoyed. It is, in fact, purifying. It dilutes the amount of darkness in the world, says Bardaisan,<sup>64</sup> and here he comes dangerously close to a more modern Asian heresy, the secret "restoration" doctrine of the Tong'il-kyo, the p'i-ka-rum or blood sharing of "the Rev." Moon Seon-myung.<sup>65</sup>

But such a comparison is not fair to Bardaisan. There is nothing unhealthy in his championing of normal human relationships against the abnormalities of the ascetics. His theological weakness lies in another direction: syncretism. His Christology, his sense of sin and his understanding of salvation are all

61. Drijvers, op. cit. p. 226

62. A biography of Bardaisan is to be found in the 12th c. Chronicle of Michael the Syrian. It is translated by F. Nau, Une Biographie Inedite de Bardesane l'Astrologue. Tires de l'histoire de Michel le Grand, Patriche d'Antioche, Paris, 1897

63. Drijvers, op. cit. pp. 77 f., 93, 95, 111.

64. Ibid. p. 226

65. See Yun-Ho Ye, A New Cult in Postwar Korea (Princeton, 1959; mimeo.) p. 40. Tong'il-kyo, which is Korean for Unification Church, is known on the West by its full title, Holy Spirit Association for the Unification of World Christianity.

inadequate because they have been deformed to fit an overarching cosmology derived from so many different sources that it is difficult to grasp any one coherent picture of it. Christ is not the great turning point in the cosmic process, for salvation had already begun, long before, at the moment of creation.<sup>66</sup> Out of the Holy Ghost, the Mother, came two daughters, the earth and the sea, and out of the sexual union of the Father and the Mother comes Christ, the Son of Life,<sup>67</sup> who is also the Word of Life, the Logos. This Logos passed through Mary and found lodging in Jesus of Nazareth.<sup>68</sup> The Father and the Mother (i.e. God the Father and God the Holy Spirit) are also the Sun and the Moon, and <sup>like</sup> the stars, ~~also~~ have mysterious, spiritual power to shape man's fate and limit his freedom.<sup>69</sup> Salvation and freedom come from knowledge, knowledge of the Logos, the Son of Life, the "spirit of preservation", which the Moon receives from the Sun and sends into the world.<sup>70</sup>

In this confused and fanciful mixture of astrology, cosmology and theology are the seeds of Bardesanes' downfall. In the end, his keen, inquiring mind--Burkitt calls him "the only original thinker which the Syriac Church produced"<sup>71</sup>--in the end, that mind fell prey to the besetting sin of the syncretist, a willingness to adapt the faith so far that it loses its own Christian identity. Oriental astrology, Greek

---

66. Drijvers, op. cit. p. 224

67. Ibid. p. 147 f.

68. Ibid. p. 220 f.

69. Ibid. p. 85

70. Ibid. p. 221 f.

71. Burkitt, Early Eastern Christianity, op. cit. p. 157

philosophy, sub-Christian Gnosticism, Persian magic and Hellenistic science all fought with the Christian faith to find a place within his system of thought. But the Greek and Persian lions did not lie down easily with the Christian lamb, and in the end they destroyed Bardaisan.

<sup>Just as</sup>  
Even more serious is the possibility that the popular Christianity of Edessa, the faith of the ordinary believers, was from the beginning cripplingly infected with pagan superstitions, and that the Christian literature of the time rather than condemning it, accommodated itself to it. Bardaisan, at least, was finally charged with heresy, but the magical and mythological fantasies embedded in the Acts of Thomas, for example, which was enormously popular in Edessene Christian circles, were not only tolerated but perhaps encouraged.

At issue is the disputed cult of the Heavenly Twins in Edessa, and the purported adaptations of the St. Thomas missionary tradition to take conscious advantage of its popularity. Two great pillars, fifty feet high, still stand on the citadel in Edessa (now Urfa). It is claimed that they marked a temple of the Dioscuri, the divine twins of the Roman Pantheon, Castor and Pollux, the wonder-working gods of storms and healings and carpenters. The Roman deities may even have been later substitutes for an older, Asian set of divine twins, the Edessan gods Nebo and Bel.

At any rate it has been charged that when the early missionaries brought the Christian faith to Edessa, instead of trying to abolish the ancient pagan worship, they cunningly substitute for the pagan twins a set of Christian twins. But where would they find twins in the gospels? One was easy to

<sup>identity</sup>  
~~find~~, "Thomas, called Didymus" (John 11:16), or "Thomas the Twin". But his twin? This is where a questionable bit of adaptation is said to have occurred. In the Acts of Thomas, the apostle, called Judas Thomas, is the twin of Jesus himself! A demon notes the resemblance. A colt miraculously speaks and addresses him as "Twin of the Messiah". A bride sees the Lord and mistakes him for Thomas, but the Lord replies, "I am not Judas (Thomas), but I am the brother of Judas".<sup>72</sup> <sup>^</sup>

If this is indeed not coincidence, but <sup>a</sup> calculated attempt to trade on latent superstitions among the people of Edessa, and if this is one reason why the Acts of Thomas was so popular and the Thomas tradition so strong there, it raises serious questions concerning the honesty and methods, if not the motives, of the first waves of Asian evangelists in Syria. It would represent a potentially fatal misuse of the principle of adaptation.

The examples of Bardaisan and the Thomas legends in the days of the Nestorian beginnings are perhaps a foreshadowing

---

72. Rendel Harris, The Dioscuri in Christian Legends (Lond. & Cambridge, 1903) and The Cult of the Heavenly Twins (Cambridge, 1906) links the cult to Edessa and suggests most forcibly the likelihood of syncretistic adaptation. But J. B. Segal (Edessa, op. cit., p. 27 n., 53) rejects Harris's "elaborate theory" that the columns are to the twin deities. See the lively discussion in Marjorie Strachey's The Fathers Without Theology (N.Y., 1958, p. 71 ff.) for further suggestions that there may have been a pious juggling of traditions.



Early Asian Christianity - 23

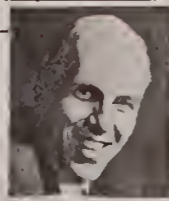
of what four centuries later may have happened in China, when, as the Oxford scholar, James Legge has observed, the Nestorianism of the missionary frontier allowed itself to be "swamped with Confucian, Taoist and Buddhist ideas" and sank into a "degenerate, nominal" kind of Christianity.<sup>73</sup>

Such harsh criticism may not be completely justified. After all, the final end of Nestorianism did not come until the conquests of the Persian Mongols, and then it was as much by physical annihilation as by internal decay. Nevertheless, just as the strengths of that early Asian Christianity do much to account for the breadth and rapidity of its expansion, so also its weaknesses may account in some part for its tragic disappearance.

-- Samuel H. Moffett  
Seoul. October 1, 1974

---

73. Quoted in J. Foster, op. cit. p. 112



Big Changes in 30 Years

Korea Now and Then

The following article is contributed to The Korea Herald by Samuel Hugh Moffett, associate president, Presbyterian Theological Seminary of Korea. The American missionary was born in Pyongyang and has lived in Seoul for the past 20 years.—Ed.

By Samuel Hugh Moffett

I was not in Korea in 1945 but the approach of the 30th anniversary of this country's liberation on August 15 reminded me of some documents from that period which I had found in a secondhand bookstore years ago and squirreled away somewhere. A dusty search turned up the handful of faded leaflets on a closet shelf, and as I browsed through them I felt almost as if I had really been there in that chaotic, happy, Alice-in-Wonderland-like world of Korea when the Japanese surrendered and the Americans landed and the country — at least half of it — was suddenly and unbelievably free.

But what a mixed-up world it was, and what a contrast to Korea today! Who could believe, for example, that the official language of the peninsula for a while was English?

The earliest of the little leaflets is dated Sept. 7, 1945, Yokohama, Japan, over the name of Douglas MacArthur, general of the army of the United States. "Proclamation No. 1," it reads. "TO THE PEOPLE OF KOREA ... I do hereby proclaim as follows ... Having in mind the long enslavement of the people of Korea and the determination that in due course Korea shall become free and independent ... the Korean people are assured that the purpose of the occupation is ... to protect them in their personal and religious rights ... All persons will obey promptly my orders ... Your property rights will be respected ... For all purposes during the military control, English will be the official language ..."

Greatness, real or imagined, was suddenly thrust upon some very unlikely people in those first confusing days. Two American navy lieutenants awoke to find themselves fingered for rather awesome titles. One was made governor of the Bank of Korea. The other, president of Seoul National University. "This is how one of the orders read: "Headquarters, United States Army Forces in Korea. Appointment Number 18. 17 October 1945... Lieutenant Alfred Crofts, USNR, is hereby appointed President of Seoul University... A. V. Arnold, Major General USA, Military Governor of Korea."

An earlier appointment sheet, General Order No. 3 of Sept. 29, listed the cabinet ministers of the hastily formed American Military Government under General Arnold. The language is pure bureaucratese. "General Order Number 1 as amended by General Order Number 2, is superseded and amended to read: The following officers are hereby appointed to the positions indicated: Brigadier General J. R. Sheetz, Deputy Military Governor of Korea

Colonel Brainard F. Prescott, Civil Administrator."

If Koreans were understandably baffled and bewildered by the succession of orders and amendments and counter-orders of their liberators, they were too polite or too happy to say so. And in a surprisingly short time, the American army which had always been

become fewer, and Korean names dominate. Kim Yong-mu, Chief Justice of the Supreme Court. Chang Yong-kim, vice mayor, Seoul City. Yun Tchi-chang, secretary, Monopoly Bureau. The directors of the Bank of Korea were predominantly Korean and included the name of Paik Too-chin. The real first president of Seoul National University had never been the American naval lieutenant, but Dr. Paik Lak-joon (George Paik, later minister of education and president of Yonsei University). His title in the listings is as misleading as the spelling of his name — Paik Lak Geeow (!) — for though he was officially only dean of the College of Law and Literature, his was the major voice in policy and reorganization.

A familiar American name does appear in appointment number 105: "Robert A. Kinney, Executive Secretary of the National Economic Board." But by then, 1946, a Korean Interim Legislative Assembly had been established, and national identity was reforming after the years of pain.

The country was free, but the times were still out of joint. Cheju-do had four different American governors in three months, August to October, 1946. The economy was in chaos. Some of the leaflets graphically show how the military government struggled to restore economic stability.

"General Notice Number 1 (Oct. 5, 1945), Free Market in Rice" published the good news that farmers were no longer bound by Japanese price controls and the Japanese state monopoly on rice. Two weeks later General Notice Number 2, "Free Commodity Market," flung wide the doors to free trade in everything. But such laissez-faire euphoria lasted only a month. By November the General Notices were facing up to economic realities and critical shortages and over-eager profiteering. Controls were reimposed; first on coal (Nov. 5), then on fishing equipment and boats (Nov. 24), petroleum products (Dec. 15), and finally on rice (Dec. 19).

There is nothing new therefore about an oil crisis in Korea. But that is one of the few surviving parallels between those days and now. What a difference 30 years have made!

Thirty years ago, with an American navy officer presiding over the Bank of Korea, American experts gloomily predicted that there was no viable economic future for an agricultural south Korea cut off from its industrial north. Today Korea boasts one of the fastest growing economies in the world.

Thirty years ago Seoul was a directionless provincial town unsure of its own identity and still dazed by its sudden freedom. Today it is the seventh or eighth largest city in the world, the bustling, growing capital of one of the strongest nations in the third world, aggressively determined to defend itself against reconquest.

Thirty years ago Korea was only exchanging Japanese managers for American. But it was only an interlude, moreover, the Americans, from generals to private soldiers, were liberators, not conquerors. And I am rather proud of them, as I am of the Korean people whose heritage and history it is never to be managed for long but always,

Under Saemaul Movement

Life of Farmers Improving Rapidly

By Klm Chang-su



CHANGING RURAL LANDSCAPE — Regularly arranged paddies and tile-roofed farmhouses are typical of the developing Korean countryside. Farmers are improving their lot under the Saemaul (New Community) Movement sweeping through the country.

HABONGAM-NI, Kyonggi-do — An air of prosperity strikes you first as you visit this tiny village of 500 people, some 40km north of Seoul.

So you go about the village to determine what made you feel that way and whether the impression was an illusion or not.

The village's neat central road is paved with gravel and fenced by tall corn plants on both sides in addition to lush greens growing on rambling fields.

Tall aerials for television sets and long power lines hang over colorful roofs of modest houses.

This rural community is surrounded by a setting endowed with natural beauty. But you find at the end of the tour that the villagers have turned the hamlet, once ridden by poverty, into a rich area with their enterprising spirit — the spirit embodied by the Saemaul Movement.

Choe Yong-gil, village chief, said that the transformation dates back to 1965 when the government provided a loan with which the villagers were able to purchase equipment for irrigation so as to make it the property of the village's cooperative.

Previously, farmers of the village had to pay exorbitantly high taxes for drawing water from a neighborhood irrigation system into their fields.

Choe said that the situation is now different as the farmers have to pay less. What they had paid as taxes are being saved to be used for the "common good" of the village, he said.

With the village fund thus accumulated, 70 of the 100 houses in installed electricity in 1972.

The change for development gained a big momentum when the government supplied them with a high-yield rice strain in 1972.

With the new strain, the yield of rice as well as the income of the farmers doubled, Choe recalled.

Choe said, an impetus was provided for the transformation process when the government launched the Saemaul Movement in 1971.

With a small material incentive, the movement propelled the villagers to embark on various community projects, including one for beautifying the environment. The movement, still in progress throughout the country, calls for the

Choe said that the villagers' toil was rewarded amply when a 1,500-meter-long embankment was completed to prevent a stream running through the village from flooding the village farms and houses in the rainy season.

A new village hall added to a revitalizing look of the small town, Choe said.

A more tangible indicator of improvements in the living conditions of the villagers is an increased average income for households, Choe said.

The average yearly income a household more than doubled in four years from 396,000 won in 1971 to 812,000 won in 1974.

The villagers as well as the officials expressed optimism that this village will achieve the national goal of 1,400,000 won in yearly income per farm household by 1978.

This village like others is apparently sharing the growing prosperity of national development together with urbanites.

The improved lot of the people at Habongam-ni is only one example of how well Korean farmers are doing these days compared with the past. Until about 10 years ago, farmers in this country suffered from grinding poverty, marked by the "barley hill" hunger in springtime every year. But now, signs of development are visible almost everywhere in the countryside.

Production of rice, the principal farm crop, has been increasing at an average rate of three per cent a year to reach a record high of 30,870,000 sok (4,445,000 tons) last year. Self-sufficiency in rice is now possible. In addition to rice and other food grains, Korean farmers raise cash crops, livestock and silkworms to increase their income.

As a result, their earnings climbed by an average of 22.6 per cent a year in the last several years to 583,000 won per household in 1973.

Farming methods have also improved. Instead of manual or ox-pulled plows, some farmers now use power tillers, and even small tractors.

Irrigation systems have been expanded to cover 84 per cent of the nation's rice paddies. The ratio was only 50 per cent in 1960.

Betterment of living conditions in the villages is also remarkable. Most farmhouses now have tile or slate roofs, replacing the traditional

Population Up Sevenfold Since 1945

Seoul Metropolis Modern Now

By Yoo Taek-jin

A six-story department store was the highest building in Seoul 30 years ago when the city's population was 900,000.

Today, one block down across the street from the Shinshin Youngsters Department Store (formerly the Whashin Department Store) stands a 33-floor modern building, the highest in the capital of 6,540,000 population.

One block up Chongno street from the department store, there is another old landmark, the 31-meter-high watch tower of the Chungbu Fire Station.

The tower is no longer in use in the fast growing and sprawling metropolis.

Across the street the tower faces the Hotel Koreana, a 23-

with 136 square km at the time of Korea's liberation from Japanese colonial rule in 1945.

The population density in the sprawling area is 10,500 per square km, against 6,627 three decades ago.

The number of Seoul residents accounts for approximately 20 per cent of the whole national population and 45.5 per cent of the population of all cities.

There will be no only one answer to the question why the city became so crowded.

The decisive factor that helped the capital so crowded is that almost all key administrative, industrial and educational facilities have long been concentrated in the metropolitan area.

Many ambitious students

to the capital for the sake of their children's education.

Many young uneducated men and women flocked one after another to Seoul without any definite plan in the hope of getting jobs in the capital area, longing for modern urban life.

The rapid concentration of population in Seoul, in addition to the natural metropolitan population growth, gave rise to many serious urban problems in transportation, housing, water supply, education, public sanitation and others.

The excessive and rapid expansion of populace also created severe air and water pollution in the metropolitan area and caused frequent crimes.

All our efforts have been

American army, which had always been more ready to fight than govern, anyway, began to build up a genuinely Korean infrastructure of administration, as the appointment leaflets clearly show. Beginning in October 1945, Western names

to be managed for long out aways, irrepressibly, to recover and reassert their own proud independence and identity. So on this 30th anniversary of its liberation, I salute the new Korea. It has come a long way in 30 years!

faces the hotel Koreans, a 23-story structure built in 1973. The old landmark became inoperative later the same year. The capital now covers 627 square km of land, compared

many ambitious students and men have come from the countryside to Seoul for "better education," "better jobs," "successes" in their life. Older people also migrated

crimes. All-out efforts have been made by the government to effectively tackle all the urban problems, but have had little visible result. The efforts are (Continued on Page VII)

still in progress throughout the country, calls for the farmers as well as urbanites to display the spirit of self-help, self-reliance and mutual cooperation in implementing programs of the campaign.

now have tile or slate roofs, replacing the traditional thatch. Whereas only three out of every 100 rural homes had electric lights in 1961, nearly two-thirds now enjoy the benefit of electricity.



## Fly the A300 on your way to Taipei, Hong Kong, Bangkok or to Cheju Island.

Now KAL has changed the face of Southeast Asia travel by expanding its B747 and DC-10 flights with a brand new, widebodied jet-A300.

With all its warmth and friendliness, the European Airbus A300 is more than just



another big aircraft. It's an aircraft specially designed to carry 250 people in supreme luxury and comfort. Everything to make your flight

enjoyable is there on our Airbus.

Now get behind a new flying experi-



ence - a new dimension in flying comfort on Korean Air Lines.

Whenever your flying or wherever your flying, on business or pleasure, KAL comfort jets bring you

there feeling a whole lot better. And that's nice.

### A300 Flights Schedule

KE601	Tue. Thu. Sat.	Seoul-Taipei-HongKong-Bangkok	Sun DC-8
KE605	Mon.	Seoul-Taipei	Tue-Fri B720

Domestic: Seoul-Cheju, Mon. Thu. Sat.

Seoul (24)2222,  
Cheju 6111



**KOREAN AIR LINES**

DRP (Magazine)  
No. 1, 1975  
(Democratic Republic Party, Seoul)

## FOREIGNER'S ESSAY

This is not my article, but a summary (not always accurate) of parts of a much longer paper I wrote for the 1919 Monument Historical Documents Society  
- SM

### MISSIONARIES CONTRIBUTED TO KOREA



The writer, Rev. Samuel H. Moffet, is associate president of the Presbyterian Theological Seminary in Seoul. — Ed.

On March 1, 1919, when the greatest uprising against the atrocious Japanese colonialists broke out, foreign Christian missionaries, close though they were to the Korean people, had no advance knowledge of the protests. Consequently the first reaction on the part of the missionaries was surprised non-participation. However, the second stage of reaction was immediate sympathy. The missionaries were outraged by the brutality of the colonialists. Within a week missionaries were actively seeking to publicize the protests abroad.

Finally, by the end of April, the first official but still private statement of organized missionary support for the protests was issued and circulated abroad. The Korean independence movement found in this quick sequence of events and reactions its strongest and most effective source of foreign support: the community of Western missionaries in Korea.

Though the basic stance of the foreign missionaries was 'political neutrality,' it was too much to expect that missionaries representing the Gospel of Christ should sit silent, when inhuman atrocities are being inflicted upon a helpless and unresisting people, as was declared in an official paper issued by the Northern Presbyterian, the then largest Protestant mission in Korea.

Though never published, the document, entitled "The Present Movement for Korean Independence in its Relation to the Mission Work of the Presbyterian Church," is kept confidential in mission board headquarters in New York.

It was the first, and the most thorough statement of an organized missionary attitude toward the Independence Movement to emanate from Korea. The statement begins with a sketch of the historical background of the Japanese annexation, noting a Korean resistance movement from 1907 to 1919 that cost 21,000 Korean lives and 1,300 Japanese.

No right-thinking Japanese, Christian or non-Christian, would endure the Japanese brutality. If reporting to the world the brutal inhumanity with which the revolt in this country is being suppressed is a breach of neutrality, then the missionaries have laid themselves upon to the charge.

Even through the harsh Japanese censorship, there were also remarkable individual efforts by many missionaries 'to let the world know what was actually happening on the Korean peninsula.'

Under a headline reading, "The Korean Revolt — authentic stories from missionaries," the Peking and Tientsin Times said in its March 15, 1919 issue: "A missionary

writes from Sensen, Korea as follows — In this letter let me tell you something of the independence movement in Korea, its cause, character, aim and hope. The cause of this movement lies in the 10 years of oppression and cruel treatment which these people have suffered from their ruthless conquerors.

The Independence Movement in its character is most wonderful. It is a peaceful manifestation of the thoughts of the people. The people have no arms, and where the Christians have been in the majority, in almost every instance, they have submitted to arrest and cruel beating without opposition . . . Their aim is by peaceful means to let the world know that they are

unhappy under the Japanese rule, that they are not given freedom and justice and that they wish their condition changed."

The credit for the great and violent demonstrations of 1919 belongs to the Korean people alone. However, it is clear that the involvement of foreign missionaries including my father was very real, while it was obviously secondary, not primary. The missionaries did not simply remain mere spectators and involuntary participants.

Moreover, the missionaries explicitly rejected the strenuous efforts of the Japanese authorities to persuade the missionaries to side with the colonial government and use their influence direct and indirect for the suppression of the revolt.

## SPORTS

# National Athletic Contest Over

"National Power to Be Strengthened

With Physical Power"

The 56th National Sports Games were held at the Taegu Municipal Stadium for six days beginning October 7. The annual sports event was more meaningful this year as it take place in a year marking the 30th anniversary of the national liberation.

The opening ceremony, which started with the 12,000 participants marching into the stadium, was attended by Premier Kim Jong-pil, Democratic Republican Party Chairman Rhee Hyo Sang, Education Minister Yu Kee-chun, a number of other dignitaries and some 35,000 spectators. The participating athletes represented the 13 provinces and special cities, and the communities of Korean residents in Japan, the United States, and West Germany.



Contestants pit their strength and skill against each other in the student division of wrestling.

p. 10

S. H. MOFFETT  
PRESBYTERIAN MISSION  
INT. P. O. BOX 1125, SEOUL  
KOREA

DECISION 5540  
LW

3345A

# DECISION

OCTOBER 1975

## What Is Our Hope?

by Billy Graham

A radio commentator wrote to me recently, "Billy, I listen to your preaching, and you know, you're too discouraging. Give us a little hope." Well, I am a bit like Jeremiah, who watched the deterioration of his country over a period of 40 years. He saw Israel captured and Jerusalem destroyed, and today he is called the "weeping prophet." As I look at the world scene I do not see much hope for permanent peace. I too weep. Some experts say the only hope of the future will be regimentation on a worldwide scale such as we see in the People's Republic of China today. That sounds very much like Antichrist, a world dictator who will control the government from a central office. I don't even see much religious hope. You might ask, "What do you mean? I thought that was the hope!" No, that is a misreading of the Bible. The whole world will not be converted to faith in Jesus Christ. Our task according to Scripture is to call out a people for his Name, to be the body of the Lord Jesus

continued on page 12

Ake Lundberg photo



# Let's Stop Playing Church

Like hundreds of other Christian people, your editor dutifully went to his church convention this year after being elected a "commissioner." He raised his hand innumerable times to vote on great and small issues; spoke his mind; then collected his per diem at the close and flew back home to his typewriter.

It was a privilege to play a role in the government of a great church. Evangelical Christians are frequently accused of being antichurch, but it isn't so. We work hard at the business of being good churchmen and churchwomen. We love our churches; we want to see them strong for the Lord and a blessing to humanity. That is why we teach Sunday School classes, attend prayer meetings, support our pastors, give to missions, and serve on committees when we would rather be at home.

Now after a week of exposure to large-scale church machinery, your editor has mixed reactions about the end product of it all. He feels he

has had a splendid lesson in parliamentary procedure, but that somehow the Gospel of Jesus Christ got lost in the national agenda. The official delegates seemed to spend much of their time simply putting out fires.

As we understand the Good News of Jesus Christ, it concerns the mercy and love of God, the atoning death of Jesus Christ on the cross for our sins, the victory over death at the empty tomb, the new birth, the renewing and regenerating power of the Holy Spirit, and the winning of souls to the Kingdom through saving faith. But many church conventions today are dealing instead with dwindling church membership, loss of congregations, dropping Sunday School enrollments, and cutting back of staff to balance reduced budgets.

For Christians who are filled with the Holy Spirit and who are eager to redeem the time by reaching others for Christ, the loss of momentum is a cause for genuine sorrow. When we see our churches devolving into middle-class clubs or politically oriented social agencies with no solid Gospel content or clear spiritual message, we are hurt. Sometimes we voice a protest, but most of the time we just suffer.

Listen! It doesn't have to be that way.

Across our desk recently came a letter from a Mississippi pastor who attended the School of Evangelism held during the Graham Crusade in Jackson last May. The pastor described himself as an "unprofitable servant" in a "poverty-stricken situation," adding that people "have come to and gone from my church without any impression whatsoever." But in Jackson some fellow pastors prayed for him, and he came into the will of God. In turn he prayed that the Lord would "restore

the years that the locusts have eaten."

According to this pastor, something has happened in his church. He is now excited about prayer meetings and about his personal prayer life. A group of ministers is gathering in his study on Monday mornings for prayer, "expecting the Lord to do something." He is letting the church officers say good-bye to people at the close of the Sunday service, while he invites those who wish to, to come to his study for prayer. "Last Sunday three people came; all of it is a breath of heavenly air."

Compare that church with another church reported to us in which the minister yawned while preaching his own Sunday morning sermon.

The lesson we absorbed at the church convention is that we Christians are easily diverted from doing God's will. Satan can conjure up any number of minor issues to keep us preoccupied and unable to come to grips with the plain commandment of Scripture. One denomination is spending four times as much money publishing its minutes as it is on evangelism.

Brothers and sisters, let's cut out all this time-wasting. Let's stop playing church and get on with the Great Commission. If an issue directly affects our spreading the Gospel, let's deal with it; if not, let's lay it on the table and take up the next item of business.

But beyond that, why not propose at the next convention a substitute motion to end all substitute motions: that we go into an executive prayer session and ask the Lord to do something exciting in our churches, as he did in that church in Mississippi? Perhaps we, too, will be given a breath of heavenly air, if not a mighty rushing wind.

## DECISION

Vol. 16, No. 10, October 1975  
Published monthly by The Billy Graham Evangelistic Association  
1300 Harmon Place, Minneapolis, Minnesota, U.S.A.

EDITOR  
SHERWOOD E. WIRT  
MANAGING EDITOR  
GEO. M. WILSON

ASSOCIATE EDITOR: ROGER C. PALMS. ASSISTANT EDITORS: VIOLA BLAKE, KERSTEN BECKSTROM, CHARLENE M. MYHRE. CONSULTING EDITOR: VICTOR B. NELSON. EDITORIAL ASSOCIATES: NANCY FALL, JANICE JOHNSTON, VERLAINE SKOG. EDITORIAL ASSISTANTS: LYNNEA FAST, ARLENE HATCH. ART DIRECTOR: BILL LUNDBORG. ARTIST ASSOCIATE: RAY OROSZ. STAFF PHOTOGRAPHER: AKE G. LUNDBERG. PHOTOGRAPHIC ASSOCIATE: RUSSELL BUSBY. RESEARCH ASSISTANTS: KAREN HEEROT, PHYLLIS McCHESNEY, MILOREO WEASLER. EDITORIAL SECRETARY: RUTH MCKINNEY. CANADIAN CONSULTING EDITOR: LESLIE K. TARR. BRITISH EDITORIAL ASSOCIATE: CHRISTINE WOOD.

### INTERNATIONAL EDITIONS

INTERNATIONAL EDITORS: BRITISH EDITION: M. L. Rowlandson, London, U.K. AUSTRALIAN: W. B. Berryman, Sydney, N.S.W. FRENCH: André Thobois, Paris, France. GERMAN: Imhild Barend, Berlin, Germany. SPANISH: Alec Clifford, Buenos Aires, Argentina. JAPANESE: Kenneth McVety, Tokyo, Japan. CHINESE: Philip Teng, Kowloon, Hong Kong. EDITORIAL AND PRODUCTION ASSOCIATES: BRITISH: Jean S. Wilson. FRENCH: George N. Clark, André Souchon. GERMAN: Werner Bürklin. SPANISH: Dan A. Nuesch. JAPANESE: Kiyoshi Nagashima. CHINESE: V. Samuel Jones.

OFFICES: CANADA: Box 841, Winnipeg, Manitoba R3C-2R3. GREAT BRITAIN: Shirley House, 27 Camden Road, London NW1 9LN, England. AUSTRALIA: 820 Caltex House, Sydney, New South Wales. NEW ZEALAND: Box 870, Auckland. FRANCE: 15, place de la Nation, 75011 Paris. GERMANY: Postfach 1310, D-6070 Langen/Hessen. LATIN AMERICA: Casilla 5055, Buenos Aires, Argentina; 'Decimex,' Apartado 10742, Mexico 1, D.F. JAPAN: 20 Samon Cho, Shinjuku Ku, Tokyo. HONG KONG: 423 J. Hotung House, Kowloon.

Subscription: \$2.00 per year in U.S.A. and Canada. Single copies, 20¢ each. Make all checks and money orders payable to The Billy Graham Evangelistic Association, Box 779, Minneapolis, Minnesota 55440, U.S.A.

Change of Address: When ordering a change, please send your OLD address along with the NEW, enclosing the address label if possible. Mail to DECISION, Box 779, Minneapolis, Minnesota 55440, U.S.A. Allow six weeks for change.

Postage: U.S.A.: Second class postage paid at Minneapolis, Minnesota, also for French, German and Spanish editions, published bimonthly. CANADA: Authorized as second class mail, Post Office Department, Ottawa, and for payment of postage in cash.

Permission to Reproduce: All material in this issue is subject to U.S. and international copyright laws. Permission to reproduce may be obtained by writing the Editor.  
© 1975, The Billy Graham Evangelistic Association.

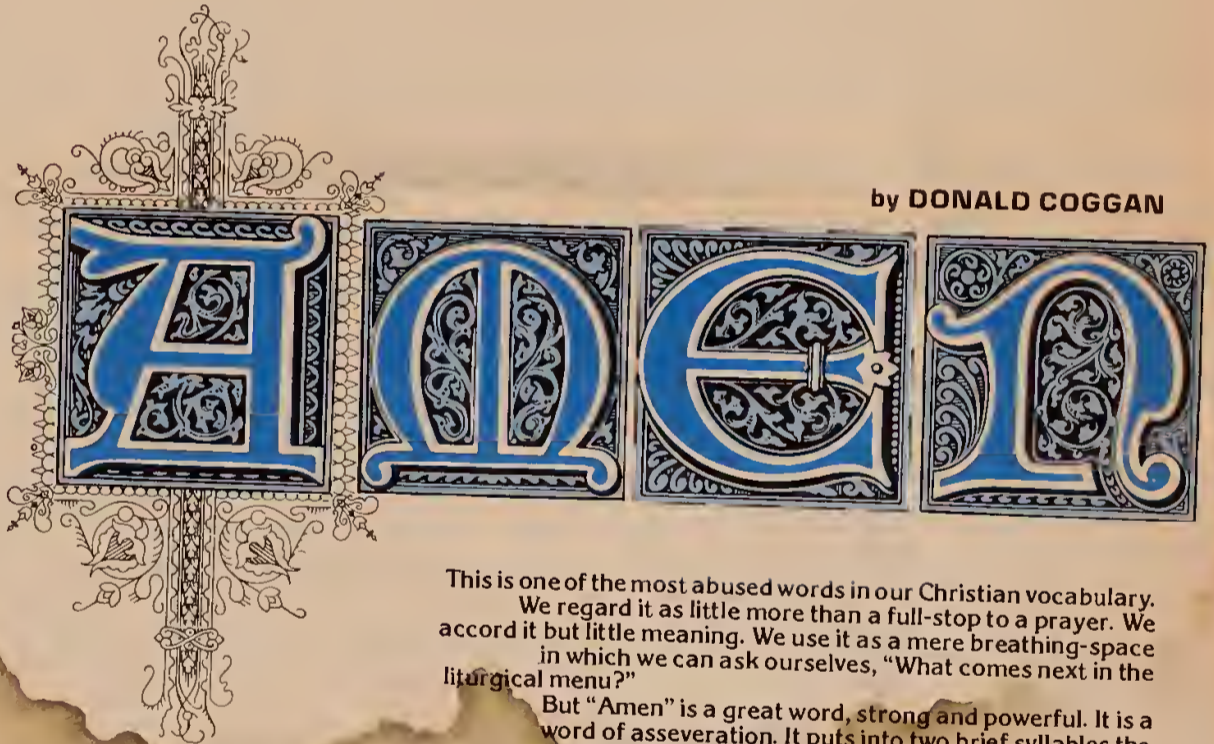
Braille Edition: Each monthly issue of the U.S. edition of DECISION appears in Braille. For information write to DECISION, Box 779, Minneapolis, Minnesota 55440, U.S.A.

Submissions: Manuscripts submitted to DECISION should be accompanied by self-addressed envelopes and return postage. Publisher assumes no responsibility for return of unsolicited material.

Note: Manuscripts unaccompanied by return postage will not be returned to sender.

Postmaster: Forward changes of address and notices of undeliverable copies to DECISION, Box 779, Minneapolis, Minnesota 55440, U.S.A.

LITHO IN U.S.A.



by DONALD COGGAN

This is one of the most abused words in our Christian vocabulary. We regard it as little more than a full-stop to a prayer. We accord it but little meaning. We use it as a mere breathing-space in which we can ask ourselves, "What comes next in the liturgical menu?"

But "Amen" is a great word, strong and powerful. It is a word of asseveration. It puts into two brief syllables the meditative gladness of a great assent — "so be it!"

Sometimes it should be shouted — how wonderful to have a share in the divine plan, in God's strategy for his world and his church! "Amen; so be it! By his mercy, he and I are in on this together!"

Sometimes it should be deliberately whispered. The way of the cross is costly. It will hurt. But, "Amen; so be it! He calls. I follow — even unto death." Amen is assent, and assent involves sacrifice.

The biographer of Studdert Kennedy, in trying to assess his attitude to prayer, writes, "True prayer, when it is that kind which asks, is for courage to endure, never for permission to survive."\* That is to say "Amen" from a full heart. "It is finished" was our Lord's "Amen" to the Father's will. He who was the Amen thus said his "Amen" — Finished! Fulfilled!

\*In "Woodbine Willie," by William Purcell

■ The most Reverend Frederick Donald Coggan, D.D., is Archbishop of Canterbury, "primate of all England," and spiritual leader of the Anglican Church worldwide. This passage is taken by permission from his book, "The Prayers of the New Testament," published by Harper & Row, New York, 1967.

On January 4, 1909, an English scholar, Dr. J. Rendel Harris, began examining some torn and stained papers that had been lying on his shelf for two years. He had brought them back from the 'neighborhood of the Tigris' Valley in Syria. Among them he found, to his astonishment, a nearly complete 16th-century Syriac manuscript of the 'Odes of Solomon,' a lost apocryphal writing well known to Christian scholars in the first centuries.

These 42 odes, or songs, were apparently the work of a Jewish Christian writer living perhaps in Antioch late in the first century A.D. He has been described as 'a songwriting poetic genius of the first order.' Except for fragments, the odes had been lost for well over a thousand years. Because each ode ends with the expression 'Hallelujah,' scholars believe that the collection may be, apart from the Psalter, the earliest hymnbook of the Christian community.

DECISION is honored to introduce to its readers nine selections from the 'Odes of Solomon.' They will be recognized as authentically 'Biblical' in spirit and tone, even though not composed by Solomon. We hope some young Christians will be captured by their beauty and will set them to music. Read, and let your heart be uplifted! — ED.

#### ODE THREE

I should not have known how to love the Lord if he had not loved me for who is able to grasp the meaning of love except the one that is loved?  
I love the Beloved  
and my soul loves him  
and where his rest is  
there also am I  
and I shall be no stranger  
for with the Lord most high and merciful  
there is no keeping back.  
I have been united with him  
for the Lover has found the beloved  
and because I shall love him that is the Son  
I shall become a son  
for he that is united to him who never dies  
will also himself become immortal  
and he who has pleasure in the Living One  
will become alive.  
This is the Spirit of the Lord  
who does not lie  
who teaches the sons of men to know his ways.  
Be wise and understanding and vigilant.  
Hallelujah.

#### ODE EIGHT

Open, open your hearts  
to the exultation of the Lord  
and let your love be multiplied  
from the heart and even to the lips  
to bring forth fruit to the Lord  
living, holy  
and to speak with watchfulness in his light.  
Rise up and stand erect  
you who sometimes were brought low.  
Speak out  
you who were in silence  
now that your mouth has been opened.  
Be lifted up  
you who were despised  
for your Righteousness has been lifted up!  
The right hand of the Lord is with you  
and he will be your Helper  
and peace was prepared for you  
before your war ever was.  
Hear the Word of truth  
and receive the knowledge of the Most High.  
Keep my secret  
you who are kept by it  
keep my faith

you who are kept by it  
understand my knowledge  
you who know me in truth  
love me with affection  
you who love.  
I do not turn away my face  
from them that are mine  
for I know them  
and before they came into being  
I took knowledge of them  
and on their faces I set my seal.  
Hallelujah.

#### ODE TEN

The Lord has directed my mouth by his Word  
and he has opened my heart to his light  
and he has caused to dwell in me  
his immortal life.  
He gave me  
that I might speak the fruit of his peace  
to convert the souls of them  
who are willing to come to him  
and to lead into freedom  
those who are captive.  
I was strengthened and made mighty  
and took the world captive  
and it became to me  
for the praise of the Most High  
and of God my Father.  
Hallelujah.

#### ODE ELEVEN

My heart was circumcised  
and its flower appeared  
and Grace sprang up in it  
and it brought forth fruit to the Lord  
for the Most High circumcised me  
by his Holy Spirit  
and searched my affection toward him  
and filled me with his love.  
His circumcising became my salvation  
and I ran in the Way in his peace  
in the Way of truth.  
I received his knowledge  
and was established upon the rock of truth  
where he had set me.  
Speaking waters touched my lips  
from the fountain of the Lord  
and copiously I drank and was intoxicated  
with the living water that does not die.  
My intoxication  
was not without knowledge  
but I forsook pride  
and turned to the Most High my God.  
I was enriched by his bounty  
and turned away from the foolishness  
that overlay the earth  
stripped it off and cast it from me.  
The Lord renewed me in his garment  
and possessed me by his light.  
The Lord was like the sun  
shining on the face of the land.  
He lightened my eyes  
and my face received the dew  
and my breath was refreshed  
by the pleasant fragrance of the Lord  
and he carried me into his Paradise  
where is abundance of the pleasure  
of the Lord  
and I worshiped the Lord  
on account of his glory  
and I said, Blessed, O Lord, are they  
who are planted in your land  
and those who have a place  
in your Paradise  
who grow according to the growth  
of your trees  
and have changed from darkness to light.  
Glory be to you, O God.  
Hallelujah.

#### ODE TWELVE

He has filled me with words of truth  
that I may proclaim him  
and his knowledge he has caused to abound in me  
because the mouth of the Lord

is the true Word  
and the entrance of his light.  
The Most High has given him to his generations  
they are the interpreters of his beauty  
the narrators of his glory  
the confessors of his purpose  
the preachers of his mind  
and the teachers of his works  
for the swiftness of his Word is beyond telling  
and so is his sharpness  
while his course is illimitable.  
He never falls but stands sure  
for he is the light and dawning of thought  
and by him the generations speak to one another  
and those who were silent acquired speech.  
From him came love and equality  
and they communicated one to another  
that which was theirs.  
They were justified by the Word  
and they knew him who made them  
because they were in harmony.  
The mouth of the Most High spoke to them  
and his exposition took its course through him  
for the dwelling place of the Word is man  
and his truth is love.  
Blessed are they who by means of him  
have known the Lord in his truth.  
Hallelujah.

#### ODE FOURTEEN

As the eyes of a son to his father  
so are my eyes, O Lord, at all times toward you  
for with you is my delight.  
Turn not away your mercies from me, Lord,  
and take not your kindness from me.  
Stretch out to me your right hand, Lord,  
and be my guide even to the end  
according to your good pleasure.  
Let me be well-pleasing before you  
because of your glory  
and because of your Name  
let me be saved from the evil one.  
Let your gentleness abide with me, Lord,  
and the fruits of your love.  
Teach me the melodies of your truth  
that I may bring forth fruit in you  
and open to me the harp of your Holy Spirit  
that with every note I may praise you  
Lord.  
According to the multitude of your tender mercies  
so give to me.  
Hasten to grant our petitions  
for you are sufficient for all our needs.  
Hallelujah.

#### ODE FIFTEEN<sup>2</sup>

As the sun is the joy to those  
who long for its daybreak  
so is my joy the Lord  
because he is my Sun  
and his rays have lifted me up  
and his light has dispelled all darkness  
from my face.  
In him I have been given eyes  
to see his holy day.  
Ears have become mine  
and I have heard his truth.  
The thought of knowledge has been mine  
and I have been delighted through him.  
The way of error I have left  
and have walked toward him  
and have received salvation from him  
with a free and open heart.  
According to his generosity  
he gave to me  
and according to his excellent beauty  
he made me.  
I have put on incorruption through his Name  
and have put off corruption by his Grace.  
'Death has been destroyed before my face  
and Sheol has been abolished at my Word.'  
Eternal life has arisen in the Lord's land  
and it has been made known to his faithful ones  
and has been given without stint  
to all those who trust in him.  
Hallelujah.



# The Great Evangelist

by SAMUEL HUGH MOFFETT

God has the message. He does the inviting. We are only doorkeepers

**Y**ou can't be an evangelist, you say? "All right," says God. "I'll settle for that. Just be a doorkeeper. I'll be the evangelist."

Will you settle for that?

Christians who heed the Word of God and obey it discover this secret: we are not really the evangelists after

New Testament word *evangel* did to the Anglo-Saxons. Today's word is not *evangel*, nor even *gospel*; for modern man the word is *good news*.

Any definition of the Gospel must encompass three key proclamations, all of which are found in Scripture: the apostolic, the Messianic, and the angelic.

The *apostolic evangel* was the message that the early church carried to the world. The Apostle Paul said, "I am not ashamed of the gospel."<sup>1</sup>

But why wasn't he?

Was not the Gospel a ridiculous thing for a Roman to be preaching — full of nonsense about love, meekness, humility, and turning the other cheek, and about a god who died like a criminal? It was rubbish suitable for slaves or women, not for world-conquering Romans. Such was Rome's attitude — self-sufficient and powerful. Rome's standard was the eagle; its symbols were the axe and the short sword, not the cross. Rome wanted victory, not sacrifice; power, not meekness.

So Paul stood up and said to Rome, "The good news I have for you is power."<sup>2</sup> And this is the first characteristic of the apostolic evangel: power. There is a dynamic and a movement in the Good News that will not suffer compression or containment. It is precisely because the evangel is first of all power that evangelism can never be equated with the cold, clear transmission of orthodoxy to the unbeliever. The power of the Spirit received, the power of a personal encounter with God, this is the good news of the evangel. It is heady stuff.

But the same apostle who was so excited about the power of the Gospel as he begins his Letter to the Romans, goes on to write 12 of the most closely reasoned theological chapters in all of Scripture. Paul was the greatest evangelist in history because he not only had power, he had learn-

ing. If the evangelist's message is not true to the facts it is not good news at all, it is only wishful thinking or false propaganda.

A few months after the Communists overran Peking in 1949 they posted a slogan in huge characters across the walls of a bookstore in Tientsin. It said: "Any fact which is not in accord with revolutionary theory is not a true fact." But for the Christian any preaching which is not in accord with the facts is not the true evangel. "What the apostles preached," said James S. Stewart, "was neither a philosophy of life nor a theory of redemption. They preached events. They anchored their Gospel to history."<sup>3</sup>

The facts Paul chose as his summary of the Good News are the most fundamental facts of all existence: death and life. In Christian symbolism they are portrayed by the cross and the crown. Now, where is the Good News in death? As that durable Puritan, John Owens, put it 300 years ago, the Good News "is the death of death in the death of Christ."<sup>4</sup> The hard facts of sin and death are never isolated in the Biblical evangel apart from the love of God, and the deepest proof of that love is that "while we were yet sinners, Christ died for us."<sup>5</sup> The Bible does not dodge the fact that sin causes death, but its spotlight is not on man's death by sin, but on Christ's death for sin. That is the Good News.

The evangelist must present the facts without apology, but also in love, without condemnation. The late Paul Little tells the story<sup>6</sup> of an intoxicated man who, traveling on a train, lurched into the seat beside Charles Trumbull, the founder of *The Sunday School Times*. Spewing profanity and filth, the man offered Trumbull a swallow from his flask. Trumbull inwardly recoiled, and a lesser man might have blasted the stranger for his condition, but instead Trumbull politely declined the drink, saying, "No, thank you, but I can see you are a generous man." The other's eyes lit up and it was the beginning of a conversation that brought him to the Savior.

That is evangelism. It communicates the Good News which is not condemnation but salvation. The dynamic of the Gospel is its movement from death to life. It took a miracle to wrench the course of history and bring it around from death to life. That was the miracle of the Resur-

rection. Such is the apostolic evangel: power, and death, and life — the fire, the cross, the crown.

Even earlier than the evangelism of the apostles was the *Messianic evangel*, or Jesus' evangelistic ministry. There is a significant difference here. Jesus' own evangel as he preached it in the villages of Galilee focused on an aspect of the Gospel which not all evangelists have recognized: the Gospel of the Kingdom of God. This evangel is the affirmation of the Lordship of Jesus Christ.

Theologians tell us that the earliest creed of the church was "Jesus is Lord." Paul said, "No man can say that Jesus is the Lord, but by the Holy Spirit."<sup>7</sup> The Bible does not give us one creed for evangelicals, "Jesus is Savior," and another for social activists, "Jesus is Lord." The creed of the church and the teaching of Scripture is that "Jesus is Lord and Savior." In other words, no one can say, "Jesus is Lord," who has not first said, "Jesus is Savior." The Messianic evangel calls for commitment both to Christ's Person and to his program.

There is, finally, an *angelic evangel*. Earliest of all proclamations in the New Testament was the evangel of the angels. Luke tells us that the angel declared to the shepherds, "Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you — the Messiah, the Lord."<sup>8</sup>

The lost note in most of our evangelism is hilarity — a Biblical word. The evangel is a theme for singing, and if we cannot sing it, it is not the Gospel. It can be power and fact and ethics and invitation and all the rest; but take the joy out of it, and it does not really grip the heart.

It is as simple as that — the Gospel. If you cannot preach it, at least sing it. Proclaim it as truly and simply and as earnestly as you can. This world of ours is dying for the kind of happiness which the Good News of the love of God in Christ has the power to give.



Samuel and Eileen Moffett in the garden of their home in Seoul, Korea

all. God is. The Great Evangelist is with us, and in us, and for us. Our task is to open the door a little so that men can go in and find him.

Evangelism means preaching the Gospel, and the word "gospel" has a nice, pious ring to it, but we forget that it probably means as little to the average person today as the Greek

■ The Reverend Samuel Hugh Moffett, Th.B., Ph.D., is associate president of the Presbyterian Theological Seminary of Korea in Seoul. Born in Pyongyang of missionary parents in 1916, he is a graduate of Wheaton College and Princeton Theological Seminary. From 1948 to 1950 he was a missionary teacher in China. He and his wife, Eileen, have lived in Korea since 1960. Dr. Moffett is the author of four books; this message is taken by permission from *'Evangelism Now,'* ed. by Ralph G. Turnbull, © 1972 by Baker Book House in Grand Rapids.

(1) Romans 1:16. (2) Cf. Romans 1:4, 16. (3) From *'Thine Is the Kingdom,'* by James S. Stewart, Charles Scribner's Sons, New York. (4) From *'The Death of Death,'* by John Owen. (5) Romans 5:8. (6) In *'How to Give Away Your Faith,'* by Paul E. Little, © 1956 by Inter-Varsity Press, Chicago. (7) Cf. 1 Corinthians 12:3. (8) Luke 2:10-11, NEB

# Dialogue

'This straight-looking, establishment-type man was shaking my hand, me, the freaked-out, antiestablishment hippie'

■ In 1971 I was a drug-using dropout from Northwestern University. During your Chicago Crusade I came forward at the invitation and prayed for the Lord to save me, even though I personally didn't feel bad about my ungodly practices. I also asked that he forgive me my sins (I could intellectually conceive of them, but not personally feel them), and that he make himself known to me in a personal way.

I was expecting a lightning bolt from heaven to knock me to the ground, and for God to put me through a mental breakdown so that he could straighten out my mind and use it for his glory. Needless to say he did not do that. I began to feel quite disappointed, and also somewhat scared at the thought that this "God thing" might really turn out to be a hoax after all.

At that instant a middle-aged, short-haired, suit-wearing, Bible-carrying counselor came up to me, put a Jesus sticker on my shirt, shook my hand and said, "God bless you, man." This straight-looking, establishment-type man was shaking my hand, me, the freaked-out, antiestablishment hippie. The love of God was coming through him to show me that Jesus loves me regardless of how I dress or view society.

That simple act hit me and I suddenly realized the simplicity of God's salvation. He didn't want to put me through the pain of a mental breakdown. All he wanted me to do was receive his Son, which I had just done. I suddenly sensed an overwhelming feeling of peace and purity. This was the love of God, and it has remained with me over the past four years. Praise God!

— A. G.  
Chillicothe, Illinois

■ Although I came to Jesus when I was ten years old, I am now fourteen and things have changed. More temptations have arisen and my growth as a Christian has been stunted. But tonight I couldn't get a court at the tennis courts so I came home and listened to your TV program. Your message got to me. I realize now that I hadn't been depending on Jesus completely, that I should rely only on the Lord and submit to his will. Praise God for your New Mexico Crusade.

— JENNY FISHER  
Birmingham, Alabama

■ In your March issue a 12-year-old boy writes from Brazil: "I never did convert myself until you came to Rio." Since I too grew up as a missionaries' daughter and speak the language of Brazil, it is clear to me what had happened: he simply expressed himself as is done in Portuguese when using a reflective verb such as *me converti*. Christians in Brazil use this expression often, and it is not meant to be taken literally. It is understood that it is Jesus who does the "converting."

— (MRS.) ANNE BRALY  
Irving, Texas

■ When my parents were divorced, I used the occasion to go on liquor and drugs. I became an adulteress at the age of 15. A suicide attempt through sleeping pills simply caused me to sleep for three days. Being constantly tormented in my mind, I went to my mother and begged her to commit me to a mental institution. She refused to do it until after I had read the book *The Jesus Generation*.

I took the book to bed with me and cried out, "If there is a God, help me!" That night I met Jesus Christ as my personal Savior and found peace. Jesus picked this wretched mind and body out of the gutter, cleansed it, and gave it life. I praise God for my mother's loving prayers and for that book.

— O. J.  
Kirkland, Washington

■ My mother taught me to pray for the Billy Graham Evangelistic Association when I was only four years old and now I am 22. Four weeks ago I accepted Jesus into my life and I cannot tell you how much inspiration your magazine has been to me. Praise be to the Lord for all your wonderful work for him.

— ANNE MacSWEEN  
Glasgow, Scotland

Dear Billy Graham  
I'm in first  
grade I  
do not know God  
I want  
to love  
God and serve  
Him to  
how do I

JIM

I'm 7

Phoenix, Arizona

Jim, your desire to know God is a big step on the way to finding him. We suggest that you talk to your Sunday School teacher and your pastor right away. Show them this letter. We shall pray for you. God bless you.—ED.

■ While my car was being repaired, I was sitting in a waiting room watching my two-year-old play. I was feeling heavier than lead, full of despair. The events leading up to my miserable frame of mind were the "typical" problems — years of living a heathen life, adultery and lying. I felt buried under all the situations I had created for myself.

At this point I was even considering giving up completely, right down to abandoning my husband and son and just running away to some place far off where no one knew me, to "start over."

During a long wait in that room I began leafing through the various magazines. Then I saw a copy of DECISION. Years ago, before I was married and before I lost my morals altogether, I had subscribed to it. While I was not reborn at that time, I was interested.

I don't think I read any particular article, but all of a sudden I felt as if a flash of lightning had hit me. A sudden clear, simple "there-all-the-time" answer actually struck my entire being. All at once I knew. I knew without a doubt, with no uncertainty, no questions, that I needed God desperately.

After I had confessed my sins and turned from my former way of life, I was as light as air. The next day I went to church, happier than anyone can imagine. Every day I thank him, every day I ask him to help. I know I have been reborn. It's amazing how one can be so sure.

— (MRS.) N. J.  
Lakeland, Florida

■ It is a pleasure to tell how your ministry has blessed me. Life started on a downhill slide when my father passed away. It was hard to believe what was happening. I snapped and went into a make-believe world, began lying, taking drugs and hurting people for no reason at all.

I didn't know anything about God—had heard his name, that's about it. One day as I was driving and listening to the radio something made me switch stations. You came on preaching. Your message was powerful and it seemed as if I was the one you were talking to. I started to cry, so I pulled the car off the road and just sat there weeping and feeling guilt for what I had done. God was trying to help me but I would not listen.

Not that night, but two years later by the Grace of God, I was converted at a meeting in Hamilton. God has called me to preach and I am now studying his Word in a good school.

— P. R. L.  
Fairfield, Ohio

■ Thank you for your message from Albuquerque, New Mexico. It helped me through a difficult evening during which I made things right with a co-worker and with God.

— R. B.  
Medicine Lodge, Kansas

■ Some time ago I went to see the movie *Time to Run* and at that time I accepted the invitation to go forward. I gave my heart to Christ that night. Since then my husband has received the Lord Jesus as his Savior and I can't explain how our lives have changed. Our home is such a happy place now. Thank you.

— MRS. CHARLES HORN  
Albany, Illinois

■ A new soul came to know Jesus after your sermon "Time Is Short" [DECISION, February, 1975] was read to him. He is now on fire for Christ. We praise God for you.

— DENNIS QUEEN  
Union City, Pennsylvania



**Next Month**

**God's Secret Agents**

from Billy Graham's newest book,  
**Angels**



## What Is Our Hope?

from page 1

Christ. In each generation that body will be a minority, and today we are a shrinking minority.

Great revivals have taken place in parts of the world in recent years, in Korea, Latin America, Indonesia and Africa, in the Solomon Islands and elsewhere, but the whole world is not turning to Christ. Some day that will happen, and every knee will bow and every tongue will confess that Jesus Christ is King of kings and Lord of lords; but for the present no such trend is evident.

My reason for preaching the Gospel is not to try to save this perishing world in which we live. It has built its civilization on the cracked foundation of human sin and iniquity. It cannot be preserved by any actions of the United Nations. We are told to do all we can for the cause of world peace, and to preserve the best qualities in life whether in the East or the West — "Blessed are the peacemakers" — but while we might patch things up for a generation, we will never succeed totally. In the end we are headed for world judgment in which there will be tribulation and the appearance of the Antichrist. But when humanity stands at Armageddon and the race is ready to destroy itself, the Lord Jesus Christ is coming back. The situation is hopeless, yet there is hope. I have read the last page of the Bible and I know it's going to come out all right.

### 'Just Live It Up'

Many people are trying to escape the despairing conditions in which we live: the energy crisis, the crumbling of Southeast Asia, the recession, the continuing racial confrontation, the Mideast impasse. They spend hours in front of their television sets, many of them just daydreaming, pretending that nothing is going to happen. Some are giving way to evil imaginations as in the days of Noah. For them Satan turns himself into an angel

of light and says, "Just live it up and have a good time and forget it all."

There is the escape into pleasure, a flight into desire, passion, and the fulfillment of physical appetites. Millions are drowning their troubles in alcohol; others are swapping wives, and indulging in unbelievable activities, saying, "The world is in such a mess, I intend to have my good time while I can get it." But the Bible warns against the deceitfulness of pleasure. John Steinbeck once wrote to Adlai Stevenson, "If I wanted to destroy a nation I would give it too much and I would have it on its knees, miserable, greedy and sick. That's where America is right now."

The Britishers are famous for "muddling through," but this time they may become stuck in the mud; things are that serious. There is an effort on the part of many however to escape into a false security. Millions of Americans still believe that Utopia is lying ahead, and everything will eventually work out. But James tells us in his Letter, "Your gold and silver is cankered, and the rust of them shall be a witness against you."<sup>1</sup> Real joy and peace seem to be disappearing. People are afraid to walk on the streets at night. A senator's wife is quoted as saying, "Dear God, where has all the happiness gone?"

### There Is No Suicide

The final escape is suicide. A late report indicates that suicides in America among persons under 19 years of age have doubled in the past two years. But let me tell you right now that you cannot commit suicide. You can kill only the body; the soul — the real you — will live on forever. One reason people take their lives is that they have guilt feelings. Four times as many divorced men commit suicide as do married men. That suggests that if you have been divorced, your chances of happiness are smaller, while the chances of your committing suicide are four times greater.

Where is the hope? Sir Winston Churchill once remarked, "Our problems are beyond us, there is no way out." People are looking for the perfect politician, the perfect businessman, the perfect labor union leader, but they are not to be found. In society we have to deal with human nature as it is. The Letter to the Hebrews asks, "How shall we escape, if we neglect so great salvation?"<sup>2</sup> What is our hope?

The fate of humanity is dependent, I believe, on its supply of hope. What oxygen is for the lungs, such is hope for the meaning of human life. If we ever lose our hope, whether we are young or old, we are finished. A famous cardiologist said

the other day, "Hope is the medicine I use most of all. When a person has had a heart attack, I immediately try to give him hope."

### Where My Hope Is

Are you placing your hope in your country's government? In its educational system? In some plan or organization? In some treaty? Let me tell you where my hope is today. My hope is in a Person, a Man, who sits at the right hand of God: the Lord Jesus Christ. The New Testament tells us that God has given him all authority in heaven and on earth. He came to dwell with us and to die on the cross for us, and because of that death and that atonement, I am saved.

I have been a failure in my life, a sinner. I have broken God's Law and deserve judgment and hell. But because of Jesus Christ, I have escaped. I have hope and know that I am going to heaven. And right here and now in this present life I have God's presence to help me. Do you have that hope? Are you a Christian?

During the past two years we buried my father-in-law and mother-in-law, two of the greatest Christians I have ever known. Their bodies lie in a grave on the side of a mountain by a little Presbyterian church in North Carolina. But one day those graves will burst open and they will be raised from the dead. The Apostle Paul said, "If in this life only we have hope in Christ, we are of all men most miserable."<sup>3</sup> He speaks of the hope of the resurrection. Today Dr. and Mrs. Nelson Bell are together again. They are together in spirit in heaven, in the presence of Christ, awaiting the resurrection when the spirit will rejoin the body.

Not only does the Christian have the hope of the resurrection, he has the hope of righteousness. Paul writes to the Galatians, "We through the Spirit wait for the hope of righteousness by faith."<sup>4</sup> "Righteousness" here is the same Greek word that is elsewhere translated "justification." It means that God says to us from the cross, "I love you, and I'm willing to forgive every sin you have ever committed."

### God Forgives and Forgets

Suppose someone does something against me, and I say to him, "I forgive you, but I can never forget what you did to me." God doesn't operate that way. God forgives and forgets, and he justifies us just as though we had never committed a sin. He can't even remember it. It's incredible, but that's what happens and it gives us the hope of righteousness. When God looks at me he doesn't see the old, evil, bad heart of Billy Graham, he sees Jesus who lives in my heart. And he says, "Because of Jesus, you're forgiven. You're clothed in his righteousness." There is hope.

Then finally, there is hope of eternal life, when we will live forever with him. With that is the hope of the return of Jesus Christ, which Paul describes as the "blessed hope, and glorious appearing of the great God and our Savior Jesus Christ."<sup>5</sup> The New Testament is an exciting book to read, it is so full of hope and expectancy.

Have you ever been separated from someone you love? A boyfriend or girlfriend whom you have not seen in three or four months? Wait until you see each other! My wife and I have said a lot of good-byes to each other, but when we meet, it's a honeymoon all over again. And that is what it will be like on that glorious day when Jesus Christ comes. We will be caught up in the air to meet him, and it will be like two lovers coming together. What hope we have!

Suppose we had no Bible. Suppose there were no cross, no salvation, no empty tomb. Suppose we had nothing to hang onto except, "Do your best, try to patch it up, do what you can." Ah, but we have a hope. There is a plan of redemption, a plan for the future, and God is interested in you. Perhaps you have joined a church; perhaps you received Christ as Savior when you were a boy or a girl, but that was as far as it went. You have no personal relationship with him. "How shall we escape, if we neglect so great salvation?"<sup>2</sup>

Jesus demands first place in your life. He demands that he be Lord and Master of your whole being. I am asking you right now to claim your hope in Christ, by a simple act of faith in him. ☉

(1) James 5:3 (2) Hebrews 2:3 (3) 1 Corinthians 15:19 (4) Galatians 5:5 (5) Titus 2:13

## The Prayer Heard Round the World

from page 3

sat on chairs, benches, and even on boxes outside the building. The unpainted pulpit stood on a bare-planked wooden platform. Sawdust carpeted the aisles. But God was there, and people were being saved. As Billy Graham sat with Albert McMakin and Grady Wilson in the choir that night, they joined in singing "When the Roll Is Called Up Yonder." Then the evangelist began, and his first words were, "There's a great sinner in this place tonight." Billy wondered, "Has Mother been telling him about me?"

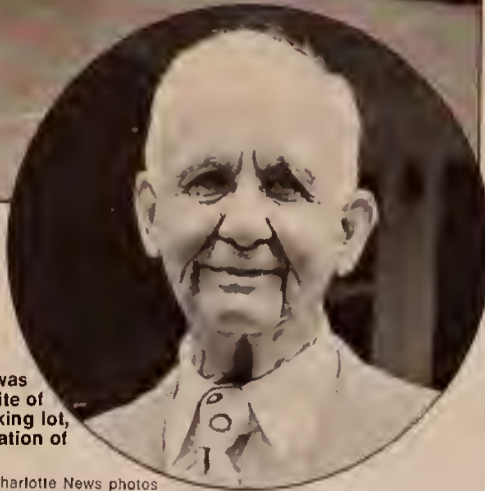
At the close of the message the choir — in shirt sleeves and white dresses — began to sing "Just As I Am, Without One Plea." Billy turned to Grady and said what thousands of people since have said in his Crusades: "I'm going." Said Grady, "I'll go with you." The two young men, 16 and 15 years old, climbed down from the choir and made their way to the front to confess Jesus Christ as their Lord and Savior.

Truly God, in answer to prayer, has worked in marvelous ways far beyond anything we could ask or think. To him be the glory through Christ Jesus forever! ☉



In May, 1934, some Christian men of Charlotte, North Carolina, held an all-day prayer meeting in a grove of pines on Frank Graham's dairy farm. Vernon Patterson, who was present, stands on the site of that meeting, now a parking lot, and points to former location of the Graham barn

Charlotte News photos



Korea Herald  
Sept. 27, 1975

## Independence Symposium Told

# Missionaries Aided Korea Freedom

By Lee Kyong-hui

On March 1, 1919, when the greatest uprising against the atrocious Japanese colonialism broke out, foreign Christian missionaries, close though they were to the Korean people, had no advance knowledge of the protests. Consequently the first reaction on the part of the missionaries was surprised nonparticipation. However, the second stage of reaction was immediate sympathy. The missionaries were outraged by the brutality of the colonialists. Within a week missionaries were actively seeking to publicize the protests abroad.

"Finally, by the end of April," Dr. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary, noted, "the first official but still private statement of organized missionary support for the protests was issued and circulated abroad." Thus, Moffett claimed, the Korean independence movement found in this quick sequence of events and reactions its strongest and most effective source of foreign support: the community of Western missionaries in Korea.

### Nationalist Movement

The American missionary, who was born in Korea to Samuel A. Moffett, a noted Christian missionary in the early stage of introduction of the religion to Korea, made the assertion Thursday on the closing day of a four-day symposium on the independence movement by Koreans during the 35-year Japanese occupation (1910-1945) at the Tower Hotel. The symposium was organized by the Independence Movement History Compilation Committee.

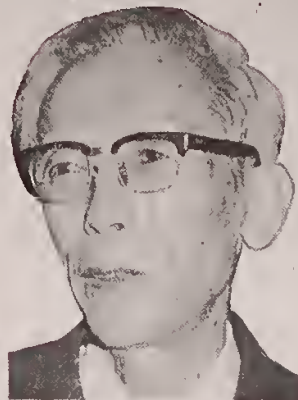
Two other foreign scholars delivered their viewpoints on the Korean nationalist movement. They were Takeshi Hatada, an honorary professor at Tokyo University, and Hsiao Chi-tzung, commissioner of the Historic Commission of the Central Committee, Kuomintang, of the Republic of China.



Moffett



Hsiao



Hatada

Though the basic stance of the foreign missionaries was "political neutrality," Dr.

Moffett said it was "too much to expect that missionaries representing the Gospel of Christ should sit silent, when inhuman atrocities are being inflicted upon a helpless and unresisting people," as was declared in an official paper issued by the Northern Presbyterian, the then largest Protestant mission in Korea.

Though never published, the document, entitled "The Present Movement for Korean Independence in its Relation to the Mission Work of the Presbyterian Church," is kept confidential in mission board headquarters in New York, according to the American missionary.

Moffett explained it was the first, and the most thorough, statement of an organized missionary attitude toward the Independence movement to emanate from Korea. The statement begins with a sketch of the historical background of the Japanese annexation, noting a Korean resistance movement from 1907 to 1919 that cost 2,000 Korean lives and 1,300 Japanese.

"No right-thinking Japanese, Christian or non-Christian would endure the Japanese brutality. If reporting to the world the brutal inhumanity with which the revolt in this country is being suppressed by a breach of neutrality, then the missionaries have laid

themselves open to the charge," the report declared.

Even through the harsh Japanese censorship, Dr. Moffett observed, there were also remarkable individual efforts by many missionaries "to let the world know what was actually happening on the Korean peninsula."

### Cause and Character

Under a headline reading, "The Korean Revolt — authentic stories from missionaries," the Peking and Tientsin Times said in its March 15, 1919 issue: "A missionary writes from Sensen, Korea as follows — In this letter let me tell you something of the independence movement in Korea, its cause, character, aim and hope. The cause of

this movement lies in the 10 years of oppression and cruel treatment which these people have suffered from their ruthless conquerors.

"The Independence Movement in its character is most wonderful. It is a peaceful manifestation of the thoughts of the people. The people have no arms, and where the Christians have been in the majority, in almost every instance they have submitted to arrest and cruel beating without opposition.... Their aim is by peaceful means to let the world know that they are unhappy under the Japanese rule, that they are not given freedom and justice and that they wish their condition changed."

"The credit for the great

nonviolent demonstrations of 1919 belongs to the Korean people alone," Dr. Moffett claimed. However, he emphatically asserted, "It is clear, that the involvement of foreign missionaries including my father was very real, while it was obviously secondary, not primary." The missionaries did not simply remain mere spectators and involuntary participants, he added.

Moreover, Moffett noted, the missionaries explicitly rejected the strenuous efforts of the Japanese authorities "to persuade the missionaries to side with the colonial government and use their influence direct and indirect for the suppression of the revolt."

In the meantime, Hsiao tzung from the Republic of China recalled the Chinese cooperation in the Korean nationalistic movement "ever since Sun Wen got power 1921." The late Chiang K. shek, following the policy Sun, continued to provide military and financial support to Korean independence fighters, Hsiao said.

Prof. Takeshi Hatada, a noted specialist in Korean history, said he, as a Japanese citizen, could not but feel painful and guilty when remembering the year of Japanese occupation of Korea. Hatada was born in Masan, Kyongsang Province, and went to a Japanese school in Pusan.

### Gallery Roundup



# 1898년의 南大門

처음 전차길이 놓인 1898년의 南大門(숙명 南大門)은 좌우 양쪽에 남개 처럼 성벽이 둘러쳐져 있었다. 오른쪽 성벽은 南山 쪽대기의 봉화대를 거쳐 지금의

水谷門으로 연결됐고, 왼쪽은 西大門을 거쳐 仁旺山으로 올라갔다. 馬布三悅목사가 이 사진을 찍을때 城밖에는 구멍가게들이 준비하게 되어선 시장이 한

성태이었다. 1908년 길이 풀리면서 성벽과 지금의 南大門시장 전신이랄수있는 문밖의 구멍가게 시장도 형성되었다



지금의 南大門은 서울의 관문이라 생각하면 된다. 성벽도, 봉화대도, 누각도 사라지고 그 자리에 4층 8단의 아스팔트 길이 시원하게 뚫렸고 준비한 고층건물이 솟아올라 있다.

현재 南大門을 중심으로 4방으로 뚫린 크고 작은 길은 모두 7군데 시영에서 남대문시장 乙支路입구까지의 南大門路는 우리나라에서 땅값이 제일 비싸 현당 1백만원에서 2백40만원을 호가한다.



# 타진 喉科 鼻科

골목마다 '소리, 흥내... 꼬마들에 大流行

최근 서울 시내의 골목마다 '소리, 흥내... 꼬마들에 大流行' 하는 현상이 나타나고 있다. 특히 어린이들이 많이 참여하고 있다. 이 현상은 주로 여름철에 많이 나타나며, 어린이들이 골목마다 모여서 노래를 부르거나 춤을 추는 모습을 볼 수 있다. 이는 어린이들의 정서 발달에 도움이 되고, 이웃 간의 유대감을 높이는 데도 기여하고 있다.

이러한 현상은 주로 여름철에 많이 나타나며, 어린이들이 골목마다 모여서 노래를 부르거나 춤을 추는 모습을 볼 수 있다. 이는 어린이들의 정서 발달에 도움이 되고, 이웃 간의 유대감을 높이는 데도 기여하고 있다.

## 病院 찾는 목신 꼬마... 國校 2·3年 남학생 많아

8월 14일 자카르타에 도착한 목신 꼬마는 154호선으로 모교를 찾았다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다.



이 어린이는 목신 꼬마로, 국교 2·3학년 남학생이 많다.



TV영화에 나오는 타진 흥내를 너다가 목신 어린이가 들어가 있다.

목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다.



심중 TV영화로 등장한 타진 흥내를 너다가 목신 어린이가 들어가 있다. (사진은 기사인의 특정사실과 관계없음)

목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다.



1890년대 서울 풍경을 사진으로 남긴 馬布三悅선교사 묘사부부. 이부부는 1893년 서울에서 결혼했다.

## 1898년에 찍은 '南大門' 寫眞에 담은 馬布三悅선교사

寫眞이므로는 開化100年. 1898년에 찍은 '南大門' 寫眞에 담은 馬布三悅선교사. 이 사진은 1898년에 찍은 것으로, 馬布三悅선교사의 모습을 담고 있다. 이 사진은 1898년에 찍은 것으로, 馬布三悅선교사의 모습을 담고 있다.

목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다.

목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다.

목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다. 목신 꼬마는 국교 2·3학년 남학생이 많다.

많은 사람에게 전하는 희소식

새로운 구토증 치료제

**토스민**  
내복액



차멀미  
배멀미  
임신구토에  
**토스민**

내복액  
값: 60원

**동성제약(주)**  
TEL: 52-5135~7



● 韓正지내놓고 해결

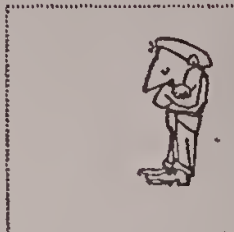
다시 말하지 않더라도...  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...

元"조용히 헤어지자"에 송"家族 대할수 없으니 아돼요"

마지막 만나던날 燒酒세병나뉘마시고 호텔에  
네타이감자 장난인줄알고 反抗한번 못한채

10이복을...  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...

다들 말하니까...  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...



이것이...  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...

이것이...  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...

양부모님을 모시고 싶습니다  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...

海外로 갈수있는  
[가정] [학교] [직장] [사회]...  
[문제] [해결] [방법]...  
[결과] [효과] [비판]...



Loffett - Robinson - Seel Proposed Revisions  
 A DECLARATION OF FAITH

(Presbyterian Church in the United States)

CHAPTER ONE

THE LIVING GOD

- (1) WE BELIEVE IN GOD.
- (2) GOD IS GREATER THAN OUR UNDERSTANDING.
- (3) GOD MAKES HIMSELF KNOWN IN JESUS CHRIST.
- (4) JESUS CHRIST STANDS AT THE CENTER OF A STORY.
- (5) GOD IS AT WORK BEYOND OUR STORY.  
 We believe God works beyond our imagining  
 throughout the universe but always in Christ.
- (6) WE ACKNOWLEDGE NO OTHER GOD.
- (7) WE PRAISE AND ENJOY GOD.

CHAPTER TWO

THE MAKER AND RULER OF ALL

- (1) GOD CREATES OUT OF LOVE
- (2) GOD SUSTAINS THE GOODNESS OF CREATION  
 We struggle to understand the presence of evil in a good world.  
 But we do have some light on how evil happens:  
 Through the working supernatural forces in the created order,  
 Through the wrong choices of human beings  
 Through the resulting injustice of social structures.  
 We acknowledge that human disobedience brought the corruption  
 of evil, suffering and death into the world,  
 We affirm that evil is God's enemy as well as ours.  
 In Christ God shared our agony over it.  
 He continually works to overcome it.  
 The last word will be God's "Victory!"  
 This gives us courage to endure evil,  
 to learn from it, and combat it.
- (3) GOD HAS MADE HUMANITY PART OF CREATION.  
 God included human beings among the creatures he made  
 but gave them a personality which reflects His own personhood,  
 so that they might long after Him  
 and so that He might communicate His truth to them.
- (4) GOD HAS MADE HUMAN BEINGS FOR LIFE IN COMMUNITY
- (5) GOD HAS MADE US MALE AND FEMALE

- (6) THE HUMAN RACE HAS REJECTED ITS MAKER

### CHAPTER THREE

#### GOD AND THE PEOPLE OF ISRAEL

- (1) GOD CHOSE ONE PEOPLE FOR THE SAKE OF ALL  
They had done nothing more than others  
to deserve the Lord's favor, but they had faith  
and God loved them and made them His own
- (2) GOD DELIVERED HIS PEOPLE  
We declare God's steadfast love and sovereign power.  
The Lord can still be trusted to keep promises.  
The Lord still acts in the affairs of individuals and nations  
to set oppressed and persecuted people free.
- (3) GOD BOUND HIMSELF TO HIS PEOPLE IN COVENANT.
- (4) GOD BLESSED AND JUDGED HIS PEOPLE.
- (5) GOD DID NOT FORSAKE HIS PEOPLE.

### CHAPTER FOUR

#### GOD IN CHRIST

- (1) GOD SENT THE PROMISED DELIVERER TO HIS PEOPLE.  
He came as a child  
born of woman as is every child,  
born of God's Spirit as was no other child.  
  
Through his life, death, and resurrection  
he and he alone initiates the relationship between God and the human race  
that God always intended.
- (2) JESUS LIVED A TRULY HUMAN LIFE  
We recognize in Jesus what God intended humanity to be.  
He exposes our inhumanities.
- (3) JESUS WAS GOD WITH US.
- (4) JESUS DIED FOR SINNERS  
We are so alienated from our true selves  
that the presence of a sinless human being  
threatens us beyond endurance.  
  
We believe that in the execution of Jesus on the cross

## CHAPTER FIVE

### GOD THE HOLY SPIRIT

- (1) THE HOLY SPIRIT IS GOD ACTIVE IN THE WORLD.
- (2) THE HOLY SPIRIT RENEWED THE COMMUNITY OF FAITH.
- (3) THE HOLY SPIRIT ENLARGED THE COMPANY OF BELIEVERS.
- (4) THE SPIRIT HELPED THEM TO GROW IN LIKENESS TO CHRIST.
- (5) THE HOLY SPIRIT EQUIPPED THE CHRISTIAN COMMUNITY.
- (6) THE HOLY SPIRIT UNIFIED THE CHRISTIAN FELLOWSHIP.
- (7) THE HOLY SPIRIT IS FREE.
- (8) THE SPIRIT IS ONE WITH THE FATHER AND THE SON.

We believe with the church through the centuries that God is what he has shown himself to be One God who is Father, Son, and Holy Spirit.

## CHAPTER SIX

### THE WORD OF GOD

- (1) GOD MAKES HIMSELF KNOWN BY HIS WORD.
- (2) JESUS CHRIST THE LIVING WORD OF GOD.
- (3) THE BIBLE IS THE WRITTEN WORD OF GOD.

Led by the Spirit of God  
writers in Israel set down  
what God had said and done in their midst  
and how the people had responded  
These writings were cherished and collected  
as the holy literature of the people of God.  
They were the Scripture of the early church  
from the very beginning.

Led by the same Spirit,  
we acknowledge the authority of the Bible.  
It is the Word of God  
as no other word written by human beings.

- (4) PREACHING COMMUNICATES THE WORD.
- (5) THE SACRAMENTS MAKE THE WORD VIVID.

## CHAPTER SEVEN

### THE CHRISTIAN CHURCH

- (1) THE CHRISTIAN CHURCH AROSE WITHIN ISRAEL.

We affirm that God has not rejected his people the Jews,  
but receives them as His own through faith in Christ.

- (2) THE CHURCH IS FOUNDED ON JESUS CHRIST.

- (3) THE CHURCH IS MARKED BY THE SPIRIT.

- (4) THE CHURCH LIVES ALONGSIDE OTHER FAITHS.

(omit)

We should reject nothing in other faiths that is true,  
We need to listen with openness and respect to their words to us,  
but we must always test them by God's Word in Scripture

- (5) THE CHURCH LIVES WITHIN POLITICAL COMMUNITIES.

- (6) THE CHURCH HAS ITS ONGOING STORY WITH GOD.

## CHAPTER EIGHT

### THE CHRISTIAN MISSION

- (1) GOD SENDS THE CHURCH INTO THE WORLD.

God has not taken his people out of the world,  
but has sent them into the world  
to worship, to witness and to serve.

We worship God in the world  
by standing before the Lord in behalf of all people.  
Our cries for help and our songs of praise  
are never for ourselves alone.  
Worship is no retreat from the world;  
it is part of our mission.

We are sent to witness to the world  
by life and by word  
making known in every way the good news of Jesus Christ.

We serve humankind in the world  
As the Spirit leads and the love of Christ compells.

We can affirm the Lord is at work in the world  
in many events and movements, especially these:  
The proclamation of the good news of Christ's liberating victory  
and the advancement of justice, compassion and peace  
through His presence.

- (2) GOD SENDS US TO PROCLAIM THE GOSPEL.

We believe God sends us  
to tell all humankind

that Christ intends them to be free  
and came to set them free.  
He brings them out of the power of sin and death  
Back to life and happiness with God.  
He frees them by His life in them  
and His death for them  
and His victory over death.  
We must not distort the gospel  
by watering down its demands. . .

- (3) GOD SENDS US TO STRIVE FOR JUSTICE.
- (4) GOD SENDS US TO EXERCISE COMPASSION.
- (5) GOD SENDS US TO WORK FOR PEACE.

We believe God sends us  
to minister to all on all sides of all wars:  
the victims, the participants,  
and those who in conscience refuse to participate;  
to attack the causes and roots of war;  
to unmask the idolatry  
that places national security above all else;  
to urge all nations to devote to making peace  
the resources, intelligence, and energy  
that have gone to making war.  
We cannot, however, ultimately identify peace with the absence of war  
There is a peace that can be found even in the midst of war,  
In times of troubles and persecutions.  
It is peace with God through Christ who is our peace

## CHAPTER NINE

### THE CHRISTIAN LIFE

- (1) GOD CALLS US TO LIVE IN DISCIPLINED FREEDOM.
- (2) PRAYER IS OUR PRIVILEGE AND DUTY.
- (3) WE ARE TO ENJOY AND MANAGE TIME.
- (4) WE ARE TO USE AND SHARE THINGS.
- (5) WE ARE TO RELISH AND PURSUE TRUTH.

## CHAPTER TEN

### THE CHRISTIAN HOPE

- (1) GOD KEEPS HIS PROMISES AND GIVES US HOPE.
- (2) WE HOPE FOR A NEW WORLD AND A NEW HUMANITY.  
But we see Jesus as Lord  
As he stands at the center of our story  
we believe his return will bring about its end and fulfillment.

10. A DECLARATION OF FAITH  
(PRESBYTERIAN CHURCH IN THE UNITED STATES)

CHAPTER ONE  
THE LIVING GOD

- (1) WE BELIEVE IN GOD. 1  
We acknowledge one God alone, 2  
whose demands on us are absolute, 3  
whose help for us is sufficient. 4  
That One is the Lord, 5  
whom we worship, serve, and trust. 6
- (2) GOD IS GREATER THAN OUR UNDERSTANDING. 7  
Our words cannot adequately way who God is or how he works. 8  
The Lord's requirements are not always what we think is best. 9  
The Lord's care for us is not always what we want. 10  
God comes to us on his own terms 11  
and is able to do more than we ask or think. 12
- (3) GOD MAKES HIMSELF KNOWN IN JESUS CHRIST. 13  
Jesus's involvement in the human condition is God's involvement. 14  
His compassion for all kinds of people is God's compassion. 15  
His deman for justice, truth, and faithfulness is God's demand. 16  
His willingness to suffer rejection is God's willingness. 17  
Jesus' love for the very people who reject him is God's love. 18
- (4) JESUS CHRIST STANDS AT THE CENTER OF A STORY. 19  
In the biblical story God moves with Israel and the church 20  
as Father, Son, and Holy Spirit, 21  
to establish his just and loving rule in the world. 22  
That story is still unfolding 23  
and in faith we make it our own. 24  
It forms our memory and our hope. 25  
It tells us who we are and what we are to do. 26  
To retell it is to declare what we believe. 27
- (5) GOD IS AT WORK BEYOND OUR STORY. 28  
We are confident God is not confined to the story we can tell. 29  
From the story we know God is active among all peoples. 30  
We believe God works beyond our imagining 31  
throughout the universe. 32
- (6) WE ACKNOWLEDGE NO OTHER GOD. 33  
We must not set our ultimate reliance on any other help. 34  
We must not yield unconditional obedience to any other power. 35  
We must not love anyone or anything more than we love God. 36
- (7) WE PRAISE AND ENJOY GOD. 37  
To serve such a God is perfect freedom. 38  
To worship such a God is highest joy. 39

CHAPTER TWO

THE MAKER AND RULLER OF ALL

(1) GOD CREATES OUR OF LOVE.	1
God created all the worlds that are	2
and upholds and rules evcrything	3
out of the love we have come to know in Christ.	4
We affirm that the universe exists	5
because God has chosen to give it reality.	6
God still creates	7
through the processes that shapc and change the earth	8
and the living things upon it.	9
We acknowledge God's care and control	10
in the regularity of the universe	11
as well as in apparently random happenings.	12
There is no event from which God is absent	13
and his ultimate purpose in all events is just and loving.	14
The Creator works in all things	15
toward the new creation that is promised in Christ.	16
(2) GOD SUSTAINS THE GOODNESS OF CREATION.	17
God called all he made good.	18
We affirma that the universe of matter, energy, and life	19
is God's good creation in all its parts.	20
Therefore we may work and play in it	21
and explore it with wonder and joy.	22
We struggle to understand the presence of evil in a good world.	23
It cuts off for many persons the possibilities of full human life.	24
It calls in question the power and goodness of God.	25
We have some light on how evil happens:	26
through the working of natural forces in the created order,	27
through the choices of human beings,	28
through the injustice of social structures.	29
But we do not know why things should happen this way	30
in a world made good.	31
We affirm that evil is God's enemy as well as ours.	32
In Christ God shared our agony over it.	33
He works continually to overcome it.	34
The last word will be God's "Good!"	35
This gives us courage to endure evil,	36
to learn from it, and combat it.	37
(3) GOD HAS MADE HUMANKIND PART OF CREATION.	38
God included human beings among the creatures he made	39
and charged them the care for other living things.	40
We acknowledge we are kin to the other creatures.	41
We are dependent on the systems that maintain all life.	42
Yet God gives us power to rule and take	43
to order and reshape the world.	44
We hold the earth in trust	45
for future generations of living things.	46
The Lord forbids us to plunder, foul, and destroy it.	47
The Lord expects us to produce, to consume, to reproduce	48

in ways that make the world's goodness available to all people	49
and reflect God's love for all creatures.	50
The Lord bids us use our technical skills	51
for beauty, order, health, and peace.	52
(4) GOD HAS MADE HUMAN BEINGS FOR LIFE IN COMMUNITY.	53
God created human beings with a need for fellowship	54
and the freedom to enter into it	55
by responding to their Maker with thanksgiving and obedience	56
and to one another with love and helpfulness.	57
We declare that what makes human beings human	58
is our capacity to relate to God and each other	59
in freedom and responsibility.	60
Even when we abandon our freedom and deny our responsibility	61
by trying to live without God and other people,	62
we are still bound to them for our life and well-being	63
and still created for free and responsible fellowship with them.	64
Every human being is made for communion with God and others.	65
Therefore we must treat no one with contempt.	66
We can love all our neighbors	67
and we can love ourselves.	68
(5) GOD HAS MADE US MALE AND FEMALE	69
God made human beings male and female	70
for their mutual help and comfort and joy.	71
We hold that the difference between the sexes	72
is real and good and God-given.	73
It enriches the whole range of human relationships.	74
It must not serve as a pretext	75
for apathy or deceit, for contempt or cruelty,	76
for denying anyone's rights or rewards	77
or opportunities to develop potential to the full.	78
We declare that marriage and family life,	79
while not essential for authentic personhood.	80
are good gifts of God.	81
A loving home should be the birthright of every child.	82
We declare that the sexual union of human beings,	83
can be a pure, joyous, and potent event.	84
God forbids us to abuse this gift	85
by dominating, hurting, betraying, or using each other.	86
God charges us to make it	87
a sign of deep and lasting commitment.	88
We affirm the value of love and faithfulness	89
and the disaster of lust and faithlessness	90
in all our relationships as men and women.	91
Whether single, bereaved, divorced, or married,	92
all are members of the human family,	93
all are intended for meaningful lives	94
in community with God and neighbor.	95
(6) THE HUMAN RACE HAS REJECTED ITS MAKER.	96
Man and woman broke community with God.	97



refusing to trust and obey him.	98
Their community with each other was broken	99
by shame and alienation, hatred and murder, lust and pride.	100
We confess that in all generations	101
men and women have rejected God again and again.	102
At times we seek in pride to become gods:	103
we deny the good limits that define our humanity.	104
At other times we draw back in apathy:	105
we refuse to fulfil our human responsibilities.	106
The antagonisms between races, nations, and neighbors,	107
the barriers separating men and women, children and parents,	108
the estrangement of human beings from the natural order,	109
are results of our sin against God.	110

### CHAPTER THREE

#### GOD AND THE PEOPLE OF ISRAEL

(1) GOD CHOSE ONE PEOPLE FOR THE SAKE OF ALL.	1
To humankind in its rebellion and alienation	2
God promised blessing and restoration.	3
The Lord chose Abraham and his descendants	4
as bearers of that promise for all peoples.	5
They had done nothing more than others	6
to deserve the Lord's favor.	7
but God loved them and made them his own.	8
We are confident God is still a God of grace.	9
Though we are unworthy	10
the Lord chooses us also	11
to be servants of God for the sake of the world.	12
(2) GOD DELIVERED HIS PEOPLE.	13
When Abraham's descendants were slaves in Egypt	14
God heard their cries and prayers.	15
The Lord, remembered his promise	16
and freed them from bondage.	17
We declare God's steadfast love and sovereign power.	18
The Lord can still be trusted to keep promises.	19
The Lord still acts in the affairs of individuals and nations	20
to set oppressed and persecuted people free.	21
(3) GOD BOUND HIMSELF TO HIS PEOPLE IN COVENANT.	22
Freed slaves became a nation	23
when they accepted the Lord's covenant.	24
God charged them to respond to his rescuing love	25
by obeying his commandments.	26
Their life together was to express	27
God's justice and compassion.	28
We profess that God remains a holy God.	29
If we, too, are to be the Lord's covenant people,	30
we must be holy as the Lord is holy.	31
We must keep God's commandments,	32
not in order to earn or compel the Lord's favor,	33

but to reflect the character of God	34
and to be his grateful and loving people.	35
(4) GOD BLESSED AND JUDGED HIS PEOPLE.	36
The Lord's care sustained them along their way.	37
God gave them a land where they could celebrate his goodness.	38
The Lord established their kingdom under David	39
and promised a ruler from his line	40
to reign in justice and peace.	41
When they worshiped the gods of the land,	42
when they put their trust in military alliances,	43
when they failed to do justice and oppressed the poor,	44
God sent the prophets to cry our warning	45
and to call the people back to obedience.	46
There were times of repentance and reform,	47
but in the end their kingdoms fell.	48
We are certain God is still a God of goodness and justice.	49
When we forget God and worship the bounty we enjoy,	50
when we fail to deal justly with the poor,	51
when we seek security no matter what it costs others,	52
God's judgment comes in the upheavals of our time.	53
We have no guarantee that our institutions will survive	54
if we persist in ignoring God's way.	55
(5) GOD DID NOT FORSAKE HIS PEOPLE.	56
God restored some of them to their land	57
and left others scattered over the earth.	58
In a time of exile and alien rule,	59
the jews survived and multiplied.	60
They enriched all humankind:	61
they compiled their Scriptures, preserving God's Word to them;	62
they sang their songs of desperation and of praise;	63
they sought wisdom, examining God's ways in the world;	64
they searched the mysteries of rising and falling kingdoms	65
and hoped for the Kingdom of God.	66
We testify that God is a faithful God.	67
Even when we refeit God, he does not reject us.	68
The Lord still brings from oppressed and uprooted peoples	69
riches of insight and daring visions	70
that can bless and judge the world.	71
We can hope for God's Kingdom	72
even in the darkest times.	73

#### CHAPTER FOUR

#### GOD IN CHRIST

(1) GOD SENT THE PROMISED DELIVERER TO HIS PEOPLE.	1
He came as a child	2
born of woman as is every child,	3
yet born of God's power as was no other child.	4
He lived as a Jew among Jews.	5
He announced to his people	6
the coming of God's rule of justice and peace on earth.	7

We believe that the coming of Jesus	8
was itself the coming of God's promised rule.	9
Through his life, death, and resurrection	10
he initiates the relationship between God and the human race	11
that God always intended.	12
(2) JESUS LIVED A TRULY HUMAN LIFE.	13
Jesus was what we are.	14
He grew up in a family and a society	15
troubled by the common problems of the world.	16
His knowledge was limited	17
by his time and place in history.	18
He felt deeply the joy of friendship	19
and the hurt of being rejected.	20
He prayed.	21
He struggled with temptation.	22
He knew anger.	23
He was subject to suffering and death.	24
He was like us in every way except sin.	25
Jesus was also what we should be.	26
He served his Father with complete trust	27
and unwavering obedience.	28
He loved all kinds of people	29
and accepted their love.	30
He never asked whether they deserved his friendship.	31
Jesus allowed no temptation or threat to prevent him	32
from loving God with his whole being	33
and his neighbor as himself.	34
We recognize in Jesus what genuine humanity is.	35
He exposes our failure to be fully human.	36
He demonstrates the new humanity	37
God promises to give us through him.	38
(3) JESUS WAS GOD WITH US.	39
Jesus Christ overthrew evil powers	40
that enslaved and dehumanized people;	41
yet he made no use of power to defend himself.	42
He commanded his followers to place loyalty to him	43
above loyalty to family and country;	44
yet he lived among them as a servant.	45
He spoke with authority:	46
he forgave sinners,	47
he challenged time-honored customs and ideas;	48
yet he submitted to humiliation and death	49
without a word in his own behalf.	50
We recognize the work of God in Jesus' power and authority.	51
He does what only God can do.	52
We also recognize the work of God in Jesus' lowliness.	53
When he lives as a servant	54
and goes humbly to his death	55
the greatness that belongs only to God is manifest.	56
In both his majesty and lowliness	57
Jesus is the eternal Son of God.	58
God himself with us.	59

(4) JESUS DIED FOR SINNERS.	60
Law-abiding people were angered	61
because he accepted outcasts and ate with them.	62
Pious sectarians disapproved	63
because he enjoyed life's pleasures.	64
Revolutionaries turned against him	65
because he refused to seize political power.	66
Religious leaders hated him	67
because he criticized their hypocrisy	68
and reproved their neglect of justice and mercy.	69
When he claimed to speak and act with God's authority	70
he was charged with blasphemy and sedition.	71
He was condemned, mocked, beaten	72
and crucified as a common criminal.	73
We confess that in the execution of Jesus	74
the sin of the human race reaches its depths.	75
The only innocent One is condemned and put to death,	76
not by the sinfulness of one nation,	77
but by the sinfulness of us all.	78
We are so alienated from our true selves	79
that the presence of a genuine human being	80
threatens us beyond endurance.	81
We are so estranged from our Creator	82
that when he sends his Son	83
we kill him.	84
We believe that in the execution of Jesus	85
God achieves and demonstrates once for all	86
the costly forgiveness of our sins.	87
Jesus Christ is the Reconciler between God and humankind.	88
He acts on behalf of sinners as one of us,	89
accepting God's condemnation of our sinfulness,	90
fulfilling the obedience God demands of us.	91
He acts on behalf of God as the beloved Son,	92
manifesting the Father's love that takes on itself	93
the loneliness, pain, and death	94
that result from our waywardness.	95
In Christ God was reconciling the world to himself	96
not holding our sins against us.	97
(5) JESUS IS OUR LIVING LORD.	98
He was dead and buried	99
but God raised him from the dead.	100
We are convinced that Jesus lives.	101
He lives as one of us with God.	102
interceding for our sinful humanity,	103
and bringing his authentic humanity	104
into the innermost life of God himself.	105
He lives as God with us,	106
bringing the personal presence of God	107
into the life of humankind.	108
We declare that Jesus is Lord.	109
His resurrection is a decisive victory	110

over the powers that deform and destroy human life.	111
His Lordship is hidden.	112
The people and systems of the world	113
do not acknowledge his rule.	114
But his Lordship is real.	115
It demands our loyalty and sets us free	116
from the fear of all lesser lords who threaten us.	117
We maintain that ultimate sovereignty	118
now belongs to Jesus Christ	119
in every sphere of life.	120
Jesus is Lord!	121
He has been Lord from the beginning.	122
He will be Lord at the end.	123
Even now he is Lord.	124

## CHAPTER FIVE

### GOD THE HOLY SPIRIT

(1) THE HOLY SPIRIT IS GOD ACTIVE IN THE WORLD.	1
By the Spirit God raised up leaders and prophets in Israel.	2
By the Spirit Jesus was born, baptized, and empowered.	3
By the Spirit the risen Christ is present with his church.	4
We affirm that the Holy Spirit is the Lord and Giver of life,	5
the renewer and perfecter of God's people,	6
the One who makes real in us what God has done for us.	7
(2) THE HOLY SPIRIT RENEWED THE COMMUNITY OF FAITH.	8
Israel did not cease to be God's people.	9
Yet out of Israel a new people was formed.	10
The Spirit came with power to the followers of Jesus.	11
They began to proclaim with boldness	12
the new thing God had done in Christ.	13
They began to experience in their fellowship	14
a new quality of common life.	15
We believe that by the power of the same Spirit	16
the church can be set on its way again	17
even when it seems beyond hope of renewal.	18
We are grateful heirs of reformations and awakenings.	19
We are faithful to the reformers of the past	20
when we hold ourselves open in the present	21
to the reforming and renewing work of the Spirit.	22
(3) THE HOLY SPIRIT ENLARGED THE COMPANY OF BELIEVERS.	23
The Spirit enabled people of all races, classes, and nations	24
to accept the good news and share in the new life.	25
We testify that today this same Holy Spirit	26
makes us able to respond in faith to the gospel	27
and leads us into the Christian community.	28
The Spirit brings us out of death into life.	29
our of separation into fellowship.	30
The Spirit makes us aware of our sinfulness and need,	31
moves us to abandon our old way of life,	32

persuades us to trust in Christ and adopt his way.	33
In all these things, we are responsible for our decisions.	34
But after we have trusted and repented	35
we recognize that the Spirit enabled us to decide.	36
(4) THE SPIRIT HELPED THEM TO GROW IN LIKENESS TO CHRIST	37
The Christian fellowship was not a society of perfect people.	38
The struggle between the old way of life and the new was severe.	39
Yet the Spirit produced among them	40
love, joy, peace, and victories in the battle against evil.	41
We believe the Holy Spirit works today	42
in any growth we make toward maturity in Christ.	43
As long as we live we struggle with sin,	44
but the Spirit's presence assures us	45
God will complete what he has begun in us.	46
(5) THE HOLY SPIRIT EQUIPPED THE CHRISTIAN COMMUNITY.	47
The early Christians recognized as gifts of the Spirit	48
a wide diversity of abilities and functions.	49
They were tempted to use these endowments	50
to serve their own needs and ambitions,	51
to form elite groups who looked down on others.	52
But the gifts were given for the common good,	53
to build up the community in love	54
and to equip it for its mission in the world.	55
We are convinced that the Holy Spirit	56
still calls people to various offices in the church	57
and gives diverse talents to believers.	58
We are to use them to speak and embody plainly.	59
the gospel of Christ in the world.	60
Love is the gift we should desire most of all.	61
(6) THE HOLY SPIRIT UNIFIED THE CHRISTIAN FELLOWSHIP.	62
The diversity in the early church	63
was a source of tension and conflicts.	64
Yet the Spirit bound them into one body,	65
enriched and strengthened by their differences.	66
We acknowledge the same Spirit at work among us,	67
not to destroy diversity or compel uniformity,	68
but to overcome divisiveness and bitterness.	69
The Spirit leads us to see	70
the lines of race and class,	71
the ambitions of competing parities,	72
the loyalties to individuals and traditions	73
that separate and divide us.	74
The Spirit yearns and works in us	75
for the healing of our brokenness.	76
The Spirit gives us a unity we cannot create or destroy	77
and holds before us the promise of greater unity.	78
(7) THE HOLY SPIRIT IS FREE.	79
The Spirit created readiness for the gospel	80
where the first Christians least expected it.	81

The Spirit often thwarted their plans	82
and led them in new directions.	83
They could not coerce or restrict the Spirit.	84
We are sure the Spirit is still free.	85
The Holy Spirit works in the church	86
but not on our terms or under our control.	87
The Holy Spirit works beyond the church	88
even among those we scorn or suspect.	89
(8) THE SPIRIT IS ONE WITH THE FATHER AND THE SON.	90
In the presence of the Holy Spirit	91
the first Christians experienced God's own presence,	92
not a power different from God or less than God.	93
In Jesus Christ they met God himself,	94
not a second God or one who is only like God.'	95
Yet they still worshiped with the people of Israel	96
one God alone.	97
Reflecting on this mystery,	98
the ancient church formulated the doctrine of the Trinity.	99
We believe with the church through the centuries	100
that God is what he has shown himself to be	101
in his story with his people:	102
One God who is Father, Son, and Holy Spirit.	103
We affirm the unity of God's being and work.	104
We may not separate the work of God as Creator	105
from the work of God as Redeemer.	106
We may not set the Son's love against the Father's justice.	107
We may not value the Holy Spirit's work	108
above the work of the Father and Son.	109
The Lord our God is one Lord.	110
We affirm richness and variety in God's being and work.	111
God is always and at the same time	112
Creator and Ruler,	113
Savior and Lord,	114
Giver of life within, among, and beyond us.	115

#### CHAPTER SIX

#### THE WORD OF GOD

(1) GOD MAKES HIMSELF KNOWN BY HIS WORD.	1
God has not waited to be discovered.	2
The Lord has taken the initiative	3
and addressed his Word to humankind in many ways.	4
By the Word of God the world was created.	5
By the Word of God his people were judged and comforted.	6
The Word became flesh in Jesus Christ.	7
By the Word of God the New Creation is being formed.	8
We believe God's Word is the direct address of God to us,	9
By the power of the Holy Spirit	10
we can hear that Word today:	11
in Jesus Christ the living Word,	12

in the Bible, God's written Word,	13
in preaching and the sacraments.	14
(2) JESUS CHRIST THE LIVING WORD OF GOD.	15
The Word which was with God from the beginning	16
was embodied in Jesus Christ.	17
We hold that what God says to us and does for us	18
centers in Jesus Christ our living Lord	19
as he is remembered, known, and expected.	20
In Christ God's Word of acceptance thakes flesh:	21
we are set right with God,	22
adopted as children of God,	23
not because of anything we have done,	24
but because of what Christ has done.	25
In Christ God's Word of demand is lived out:	26
to love God and neighbor as he did	27
is to fulfil what God requires of us.	28
The Spirit adds no different Word from God,	29
but leads us deeper	30
into the truth God uttered in Jesus Christ.	31
(3) THE BIBLE IS THE WRITTEN WORD OF GOD.	32
Led by the Spirit of God	33
writers in Israel set down	34
what God had said and done in their midst	35
and how the people had responded.	36
These writings emerged out of the community's life	37
in the course of its story with God.	38
They were often shaped and reshaped	39
by the uses to which the community put them.	40
They were cherished and collected	41
as the holy literature of the people of God.	42
These writings were the Scripture of the early church	43
from the very beginning.	44
By a similar process, within the church's common life,	45
other writings emerged under the guidance of the Holy Spirit.	46
As they were read and expounded by the Christian community	47
they proved necessary, sufficient, and reliable,	48
along with the Jewish Scriptures,	49
as witnesses to Jesus Christ the Living Word.	50
Gradually the church acknowledged the Old and New Testaments	51
as the canon, or rule of faith and practice,	52
to which no further Scripture need be added.	53
Led by the same Spirit,	54
we acknowledge the authority of the Bible.	55
It is for us the Word of God	56
as no other word written by human beings.	57
We do not worship the book,	58
but the God who speaks to us in it.	59
We must test any word that comes to us	60
from church, world, or inner experience	61
by that decisive Word.	62
We subject to its judgment	63
all our understanding of doctrine and practice	64



including this Declaration of Faith.	65
Relying on the Holy Spirit,	66
we affirm our joy and freedom in interpreting Scripture.	67
God has chosen human writings	68
to be at the same time his inspired Word to us.	69
Therefore we use the best available methods	70
to understand them in their historical and cultural settings	71
and the literary forms in which they are cast.	72
We accept the help of previous interpretations,	73
but are not bound by them.	74
We anticipate that Scripture will yield fresh insights	75
in every new situation,	76
because the living Lord speaks through it.	77
<b>(4) PREACHING COMMUNICATES THE WORD.</b>	78
In different styles and by various means	79
believers have addressed God's truth as they understood it	80
to the changing situations in which they lived.	81
The Spirit has enabled the community of faith	82
to hear God's Word in that human proclamation.	83
We are sure God still chooses human communication	84
when and where he wills	85
to be the Word of power to believers.	86
The Spirit works in those who communicate,	87
giving insights into the times from Scripture	88
and insights into Scripture from the times.	89
The Spirit also works in those who receive the communication,	90
making them able to understand and willing to obey.	91
<b>(5) THE SACRAMENTS MAKE THE WORD VIVID.</b>	92
The Word has not only been read and preached,	93
but also seen, tasted and touched.	94
By the water of baptism	95
and the bread and wine of communion	96
the Spirit has confirmed God's saving action to believers	97
with vividness and power.	98
We believe God acts by the Spirit in baptism:	99
calling us by name to be his,	100
cleansing us from corruption,	101
giving us new life,	102
setting us in the fellowship of believers.	103
God's promise is to us and our children.	104
They are rightly entitled to this sign of inclusion in Christ's people.	105
Baptism reminds us that God loves us	106
long before we can love him	107
and that faith and repentance are necessary	108
as our response to God's love.	109
Though we are baptized but once	110
our response should continue and deepen throughout life.	111
We believe Christ is present through the Spirit	112
at the Lord's Supper.	113
He makes himself known to us	114
as the one who stood in our place	115

and conquered death for us.	116
He offers us his broken body and shed blood.	117
We offer ourselves to him in return.	118
We depend on him to sustain our lives.	119
We anticipate the joyous feast in his coming Kingdom.	120
From him we receive strength and courage	121
to continue our story with God in the world.	122

## CHAPTER SEVEN

### THE CHRISTIAN CHURCH

(1) THE CHRISTIAN CHURCH AROSE WITHIN ISRAEL.	1
The followers of Jesus	2
remained at first within the people Israel.	3
As persons from all nations joined them,	4
they were separated from the Jewish community.	5
Yet they continued to accept Israel's story as their own	6
and to consider themselves part of the people of God.	7
We can never lay exclusive claim to being God's people,	8
as though we had replaced those	9
to whom the covenant, the law, and the promises belong.	10
We affirm that God has not rejected his people the Jews.	11
The Lord does not take back his promises.	12
We Christians have rejected Jews throughout our history	13
with shameful prejudice and cruelty.	14
God calls us to dialogue and reconciliation	15
that do not ignore our real disagreements,	16
yet proceed in mutual respect and love.	17
We are bound together with them in a single story	18
of those chosen to serve and proclaim the living God.	19
(2) THE CHURCH IS FOUNDED ON JESUS CHRIST.	20
God has called out of Israel and all nations	21
those who confess Jesus Christ as Lord and Savior,	22
together with their children.	23
Christ has chosen to be known in the world	24
through this community of ordinary people.	25
We confess that the church's sinfulness	26
obscures Christ and offends the world.	27
Yet Christ chooses it as an instrument of his ministry:	28
therefore we dare not despise or abandon the church.	29
Christ is its head;	30
therefore we should seek the mind of Christ	31
in making policy, and decisions in the church.	32
Christ is the foundation of the church;	33
therefore it will not fall despite our weakness.	34
(3) THE CHURCH IS MARKED BY THE SPIRIT	35
As in the early Christian community, so in the centuries since.	36
the Spirit has formed and identified the church.	37
We acknowledge the true church of Jesus Christ	38
wherever the work of the Spirit is evident:	39
in preaching and sacraments,	40

in the new life and continuous growth of believers,	41
in the sharing of spiritual gifts and material things,	42
in mission and service to the world.	43
The boundaries of the church are not clearly known to us,	44
but God knows those who are his.	45
(4) THE CHURCH LIVES ALONGSIDE OTHER FAITHS.	46
The church has often lived and worked	47
among those who do not share the Christian faith..	48
It has been influenced by other religions	49
and by secular faiths and ideologies.	50
In turn it has affected them for good or ill.	51
We do not fully comprehend God's way with other faiths,	52
but we should reject nothing in them that is true.	53
We need to listen with openness and respect to their words to us,	54
testing them always by God's Word in Scripture.	55
We should be loving and unafraid in our dealings with them.	56
We know God calls us to share the gift of Christ	57
with all who will receive it.	58
We are confident God judges all faiths, including our own.	59
(5) THE CHURCH LIVES WITHIN POLITICAL COMMUNITIES.	60
Throughout its history the church has struggled	61
to be faithful to God in different political situations:	62
under persecution,	63
as an established arm of the state,	64
or in separation from it.	65
We believe God rules over both state and church.	66
We must confuse neither with the Kingdom of God.	67
We must not identify the Christian faith	68
with any nation's way of life	69
or with opposition to the ideologies of other nations.	70
We hold Christians are to be law-abiding citizens	71
unless the state commands them to disobey God.	72
We should not expect the state	73
to impose Christian faith by legislation,	74
or to give the church a privileged position.	75
The church must be free to speak to the state,	76
neither claiming expert knowledge it does not have,	77
nor remaining silent when God's Word is clear.	78
(6) THE CHURCH HAS ITS ONGOING STORY WITH GOD.	79
The church's story with God did not end	80
with the latest events recorded in Scripture.	81
Across the centuries the company of believers	82
has continued its pilgrimage with the Lord of history.	83
It is a story of faith and faithlessness, glory and shame.	84
The church has withdrawn into monasteries	85
and made common cause with secular culture.	86
It has experienced life-giving reformation,	87
and fallen back into coldness of heart and rigidity of thought.	88
It has spread throughout the world	89

and lost influence where once it was strong.	90
It has divided into rival orders, sects, and denominations,	91
and labored zealously for cooperation and union.	92
We acknowledge we are heirs of this whole story.	93
We are called to remember our past,	94
to be warned and encouraged by it,	95
but not to live it again.	96
Now is the time of our testing	97
as God's story with the church moves forward through us.	98
We are called to live now as God's people	99
in the service of people everywhere.	100

## CHAPTER EIGHT

### THE CHRISTIAN MISSION

(1) GOD SENDS THE CHURCH INTO THE WORLD.	1
God has not taken his people out of the world,	2
but has sent them into the world	3
to worship him there and serve all humankind.	4
We worship God in the world	5
by standing before the Lord in behalf of all people.	6
Our cries for help and our songs of praise	7
are never for ourselves alone.	8
Worship is no retreat from the world:	9
it is part of our mission.	10
We serve humankind in the world	11
by discerning where God is at work	12
and joining him there.	13
We risk disagreement and error	14
when we try to say what God is doing here and now.	15
But we find guidance in God's deeds in the past	16
and his promises for the future.	17
We can affirm the Lord is at work in the world	18
in many events and movements—especially these:	19
the liberation of people by the gospel	20
and the advancement of justice, compassion, and peace.	21
(2) GOD SENDS US TO PROCLAIM THE GOSPEL.	22
God sent his Son	23
to proclaim release to those who are bound,	24
to announce that God's promised rule is at hand,	25
and to urge everyone to repent and believe the good news.	26
The Lord is moving toward the time	27
when the glorious liberty of the children of God	28
will be declared throughout the whole creation.	29
We testify God is at work here and now	30
when people spread the good news by their words	31
and embody it in their lives.	32
We believe God sends us	33
to tell all humankind	34
that Christ intends them to be free	35

from sin and self-hatred,	36
from ignorance and disease,	37
from the oppression of the powerful.	38
We must not distort the gospel	39
by watering down its demands,	40
by identifying it with oppressive structures,	41
by pointing to ourselves instead of Christ.	42
We must not restrict our proclamation	43
to persons just like ourselves.	44
We invite all people everywhere	45
to believe in Christ and become his followers.	46
We urge them to join us in telling others	47
and in struggling for justice, compassion, and peace.	48
<b>(3) GOD SENDS US TO STRIVE FOR JUSTICE.</b>	<b>49</b>
God has reached out to those who suffer injustice	50
and taken up the cause of the excluded and the poor.	51
The Lord is moving toward the time	52
when justice will roll down like waters	53
and righteousness like an ever-flowing stream.	54
We are persuaded God is at work here and now	55
when people deal fairly with each other	56
and labor to change customs and structures	57
that enslave and oppress human beings.	58
We believe God sends us	59
to work with all available allies:	60
to correct the growing disparity	61
between rich and poor nations:	62
to make the operation of courts and penal institutions	63
more just and humane:	64
to root out prejudice and racism	65
from our hearts and institutions:	66
to stand with men and women	67
of all ages, races, and classes	68
as they struggle for dignity and respect	69
and the chance to exercise power for the common good.	70
We must not countenance within the church and its institutions	71
the inequities we seek to correct in the world.	72
We must be willing to make such amends as we can	73
for centuries of injustice which the church condoned.	74
<b>(4) GOD SENDS US TO EXERCISE COMPASSION</b>	<b>75</b>
In his concern for justice in the social order	76
God has never forgotten the needs of individuals.	77
In the end the Lord will judge all persons	78
by the simple acts of kindness	79
they did or failed to do	80
for the least of their brothers and sisters.	81
We acknowledge God is at work here and now	82
when people show personal concern for each other.	83
We believe God sends us	84
to risk our own peace and comfort	85

in compassion for our neighbors;	86
to give to them and receive from them,	87
accepting everyone we meet as a person;	88
to be sensitive to those who suffer in body or mind;	89
to help and accept help	90
in ways that affirm dignity;	91
to humanize helping agencies	92
including the church itself.	93
We must not limit our compassion to those we judge deserving,	94
for we ourselves do not deserve the compassion of God.	95
 (5) GOD SENDS US TO WORK FOR PEACE.	96
God has brought out of the horrors of warfare	97
the judgment and deliverance of nations.	98
Yet the Lord has condemned the atrocities of war	99
and warned his people not to trust in military might.	100
The Prince of Peace does not bring in his rule by force.	101
The Lord is moving toward the time	102
when people will beat swords into plowshares	103
and nations will not learn war any more.	104
 We affirm God is at work here and now	105
when people are ashamed of the inhumanity of war,	106
perceive the threat of annihilation	107
that hangs over the human race,	108
and seek other ways of settling international disputes.	109
 We believe God sends us	110
to minister to all on all sides of all wars:	111
the victims, the participants,	112
and those who in conscience refuse to participate:	113
to attack the causes and roots of war;	114
to unmask the idolatry	115
that places national security above all else;	116
to urge all nations to devote to making peace	117
the resources, intelligence, and energy	118
that have gone to making war.	119

CHAPTER NINE

THE CHRISTIAN LIFE

(1) GOD CALLS US TO LIVE IN DISCIPLINED FREEDOM.	1
God has laid down good instruction for us	2
in the commandments and the proclamation of the prophets,	3
in Jesus' teaching and the apostles' admonitions.	4
 We declare Christ has freed us from the law	5
as a means of saving ourselves	6
or making ourselves superior to other people.	7
But we need the law for our discipline	8
It describes concretely the shape of our freedom.	9
Disciplined freedom under the law	10
keeps our personal lives from being chaotic	11
and increases our effectiveness in the church's mission.	12

(2) PRAYER IS OUR PRIVILEGE AND DUTY.	13
<del>Christ</del> has taught us to pray.	14
He has given us liberty	15
to ask what we will in his name	16
for ourselves and for our neighbors.	17
He charges us to pray constantly,	18
to be thankful and forgiving,	19
to exercise our faith even when no answer comes.	20
We acknowledge it is the duty and privilege of each of us	21
to live a life of constant dialogue with God.	22
We know prayer does not subject God to our whims.	23
It does not violate the world's order and others' freedom.	24
But God promises to be influenced by our prayers.	25
The Lord is able to use them to move toward his purposes.	26
(3) WE ARE TO ENJOY AND MANAGE TIME.	27
God has allotted the precious gift of time to each of us.	28
Our life span is limited and no hour comes again.	29
We acknowledge daily tasks and relationships	30
as our present calling from God.	31
As we invest life in careers and avocations,	32
we are to match our abilities to the world's needs.	33
We are to include in the rhythm of our lives	34
times when we set aside our own working	35
to enjoy the world's goodness and beauty	36
and to worship its Creator.	37
(4) WE ARE TO USE AND SHARE THINGS.	38
God has given the good things of earth	39
for the needs and delight of all people.	40
We acknowledge we are to use them joyfully,	41
not abusing other people or ourselves.	42
We are to share them generously with our neighbors.	43
We are to offer them to God to further the church's mission.	44
(5) WE ARE TO RELISH AND PURSUE TRUTH.	45
God has set us free to question, explore, and discuss,	46
to delight in the quest for truth.	47
But the quest requires honest searching and patient listening.	48
We know we must be attentive to the way God's world really is	49
and life-long students of what God's Word really says.	50
We do not expect to find there	51
detailed directions for every decision we face,	52
but general guidance and instruction	53
for living according to God's will.	54

#### CHAPTER TEN

##### THE CHRISTIAN HOPE

(1) GOD KEEPS HIS PROMISES AND GIVES US HOPE.	1
In the life, death, and resurrection of Jesus	2

God kept his promises.	3
All that we can ever hope for	4
was present in Christ.	5
But the work of God in Christ is not over.	6
God calls us to hope for more than we have yet seen.	7
In Christ we have hope for the renewal of all things,	8
hope for victory over death,	9
hope for God's love and justice beyond death.	10
This hope gives us courage for the present struggle.	11
(2) WE HOPE FOR A NEW WORLD AND A NEW HUMANITY.	12
In Christ God gave us a glimpse of the new creation	13
he has already begun and will surely finish.	14
We have no maps or timetables	15
to tell us when the final day will come.	16
In our time we see only broken and scattered signs	17
that the renewal of all things is under way.	18
We do not yet see the end of cruelty and suffering	19
in the world, the church, or our own lives.	20
But we see Jesus as Lord.	21
As he stands at the center of our story	22
we believe he will stand at its end.	23
He will call all people and nations to account.	24
Evil will be rooted out of God's good creation.	25
There will be no more tears or pain.	26
All things will be made new.	27
The fellowship of human beings with God and each other	28
will be perfected.	29
(3) WE HAVE HOPE IN THE FACE OF DEATH.	30
In the death of Jesus Christ	31
God's way in the world seemed finally defeated.	32
But death was no match for God.	33
The resurrection of Jesus was God's victory over death.	34
Death often seems to prove that life is not worth living,	35
that our best efforts and deepest affections go for nothing.	36
We do not yet see the end of death.	37
But we see Jesus risen from the dead:	38
We are convinced the life God wills for us	39
is stronger than the death that destroys us.	40
The glory of that life exceeds our imagination	41
but we know we shall be with Christ.	42
We believe death is already a broken power.	43
Therefore in the face of certain death	44
we celebrate life even now.	45
No life is cut short so soon	46
that its meaning and value are destroyed.	47
Nothing not even death, can separate us	48
from the love of God in Jesus Christ our Lord.	49
(4) BEYOND DEATH WE HOPE FOR GOD'S LOVE AND JUSTICE.	50
In the life, death, and resurrection of Jesus	51
God has already demonstrated his judging and saving work.	52



We are warned that rejecting God's love	53
and not caring for others whom God loves	54
results in eternal separation from him and them.	55
Yet we are also shown that God loves the whole world	56
and wills the salvation of all humankind in Christ.	57
We live by faith and not by sight,	58
in tension between God's warnings and promises.	59
Knowing the righteous judgment of God in Christ,	60
we urge all people to be reconciled to God,	61
not exempting ourselves from the warnings.	62
Constrained by God's love in Christ,	63
we have good hope for all people,	64
not exempting the most unlikely from the promises.	65
Judgment belongs to God and not to us.	66
We are confident that God's future for every person	67
will be both loving and just.	68
(5) HOPE IN GOD GIVES US COURAGE TO CHANGE THINGS NOW	69
The people of God have often misused God's promises	70
as excuses for doing nothing about present evils.	71
But in Christ the new world has already broken in	72
and the old can no longer be tolerated.	73
We know we cannot bring in God's kingdom.	74
But hope plunges us into the struggle	75
for victories over evil that are possible now	76
in the world, the church, and our individual lives.	77
It gives us courage and energy	78
to contend against all opposition,	79
however invincible it may seem,	80
for the new world and the new humanity	81
that are surely coming.	82

Tape 1975  
Tape 1976

ADVENTURE TODAY?  
1977  
1980  
1982  
1984  
1986

### THE ADVENTURE OF MISSION: Today

Yesterday I spoke about mission in Korea as the Great Adventure, using Tournier's five-fold analysis of the meaning of "adventure". But I was talking about the past. Mission was an adventure then, in the good old days of the pioneers. But not any more, if some of the things I hear are true. Today people are calling mission not "the great adventure", but "the great frustration".

We are like the church in Ephesus. We have lost our enthusiasm. "To the angel of the church at Ephesus write:...I know all your ways, your toil and your fortitude.. Fortitude you have; you have borne up in my cause and never flagged. But I have this against you: you have lost your early love.." (Rev. 2: 1-4 NEB)

The early love is gone, and the sense of high adventure in mission. All we have left are our frustrations. Remember the remark about the three frustrations of the Peace Corps we used to quote as describing our own situation all too accurately? "Every Peace Corps member faces three frustrations. The first is diarrhea. The second is language. And the third is the frustration of trying to help people who won't help themselves." That is how we talk about mission today.

Chalmers of New Guinea can beat his breast and say, "Give me back the spears flying, and the clubs knocking me to the ground..and I will still be your missionary". But I have yet to hear a heroic modern missionary build a furlough talk around the phrase, "Give me back the diarrhea".

Who says the mission field is adventure? If the only risk is diarrhea, that pretty well kills the sense of adventure for most people.

So take another look at Tournier's categories of adventure, and ask if they really describe our lives today.

1. There must be self-expression. "Adventure", says Tournier, "is a manifestation of oneself, a form of self-expression." It fulfills the vital need of creative action. How well does that describe your situation as a missionary today?

One there was room and enough for all kinds of self-expression and creative action. The most common complaint of the missionary today is that he is stifled. "They don't want me anymore," a discouraged missionary said to me

1975

before he left on furlough. "They only want my money."  
If that is true, the satisfaction of creative self-expression  
is gone, and there is no adventure left.

that in adventure

2. Tournier says there must be scope for innovation  
and invention. There must be room for real grappling with  
real problems and the satisfaction of sharing in real solutions.  
But I hear another missionary complain, "Here I am with all sorts  
of ideas I'd like to try. But I can't do a thing. We are sup-  
posed to let the church do it.". What has happened to the  
adventure?

3. Tournier says that in adventure there must be a  
firm and steady singleness of purpose. But we live in a plural-  
istic world that consistently fuzzes over distinctions and  
shys away from singleness of definition. In my father's  
simpler days he knew without a doubt what he had come for:  
to make Christians. In these less certain days, I go to a  
Christian missionary conference in Japan and am told, "Your  
mission to Buddhists is to make them better Buddhists", and  
I am confused, and the cutting edge of adventure is blunted.

4. Tournier says that in adventure, it is love  
which suggests the goal, and love which directs and sustains  
the adventure. But my first mission meeting is so tense  
with disagreements about petty household problems that my  
wife is almost in tears. And in my first ten years on the  
field I watch in horror as my church splits fourteen different  
times. Is that love? Is that adventure?

5. Finally, Tournier says, there must be risk. Yes,  
I do at least have the risk. "Give me back the diarrhea".

Is this the way it all ends, after the days of  
glory, after the days of the pioneers. Must we say with T. S.  
Eliot:

"This is the way the mission ends  
This is the way the mission ends  
This is the way the mission ends,  
Not with a bang, but a whimper".

Part of the whimpering is the frustration of trying  
to live up to a missionary image that no longer fits the  
facts. I have to go on furlough this summer and begin to  
speak to church groups who still think of missionaries as  
valiant men in pith helmets beating their way through the  
jungles to convert, perhaps, one or two cannibals a year.  
And I have to stand up and tell them about my missionary  
work in an air-conditioned office on the eighth floor of a  
ten-story building in the tenth largest city in the world  
which has, through no effort of mine, perhaps as many as  
600 Protestant churches. It just doesn't sound like  
adventure any more.

But listen. This is not the way the world ends. We all, sooner or later, have to make that necessary and often-times disillusioning adjustment from the adventure as we imagined it would be to, to the mission field as it really is. But we need not let the adventure die with our illusions. However low we may sometimes fall in practice, our calling is still as high as ever, and all we may need now and then are a few bugle-call reminders of the "high prize" that is ours--this "high calling of God in Christ Jesus", as Paul puts it.

When the horizontal aspects of the call leave us tired and irritable; when the work to which we are called loses its glamour and we first discover that our own believing colleagues are as hard to work with as the non-believing heathen--then it is time to stand straight again and remember the vertical aspects of our call. Our call depends on no man for you or against you. Our call is from God, and with God there is no end to the adventure.

Not all the bugle calls come from the past, and not all the present is wasteland gray. Our tendency is to fail to recognize today's adventures as adventures simply because they are different from the adventures of the pioneers. Or we reverse that, and simply glamorize all the frustrations out of our recollections of the past. I remember Latourette once saying that none of the great missionaries died with a sense of frustration. But this was not because they had no frustrations. Don't over-idealize the days of the pioneers. They were big men not only in their virtues, but also in their weaknesses. No, it was not because the great missionaries had no frustrations that they died without a sense of frustration, says Latourette. They had not accomplished a fraction of what they had set out to do. The world was not evangelized in their generation. But they died in faith that God, who had called them, was able to accomplish far more through them simply because they had gone, than if they had not answered the call and "committed themselves to the unattainable."

Look again at Tournier's five categories of adventure.

First, there must be opportunity for self-expression. Who says there is no chance for self-expression any more on the mission field? The days of the pioneers are anyting but over. You just don't recognize them, because they look so much like you. I think of people like Jim Moore and Sally Robinson who pioneered a whole new field of Christian television in Korea. And of Otto DeCamp who gave this country the first Christian Radio Network in the whole world. Those three people--Moore, Robinson and DeCamp--were reaching more people in one month for Jesus Christ than Underwood, Appenzeller and Moffett--all three combined--reached in their whole lives. And I think of Fran Kinsler who took some cold, ragged waifs off the freezing streets of Pyengyang one night and started a Bible Club movement that has no equal anywhere in the world. Or I think of

1975

KOREA THIRTY YEARS AGO [in 1945]

I was not in Korea in 1945 but the approach of the 30th anniversary of this country's liberation on August 15 reminded me of some documents from that period which I had found in a second-hand bookstore years ago and squirreled away somewhere. A dusty search led me to a handful of faded leaflets on a closet shelf, and as I ~~looked~~ browsed through them I felt almost as if I had really been there in that chaotic, happy, Alice-in-Wonderland-like world of Korea when the Japanese surrendered and the Americans landed and the country--at least half of it--was suddenly and unbelievably free.

But what a mixed-up world it was, and what a contrast to Korea today. Can you believe, for example, that the official language of the peninsula there for a while was English?

The earliest of the little leaflets is dated 7 September, 1945, Yokohama, Japan, over the name of DOUGLAS MacARTHUR, General of the Army of the United States. "Proclamation No. 1", it reads. "TO THE PEOPLE OF KOREA... I do hereby proclaim as follows... Having in mind the long enslavement of the people of Korea and the determination that in due course Korea shall become free and independent..the Korean people are assured that the purpose of the occupation is..to protect them in their personal and religious rights... All persons will obey promptly my orders.. Your property rights will be respected... For all purposes during the military control, English will be the official language..."

Greatness, real or imagined, was suddenly thrust upon

some very unlikely people in those first confusing days. Two American Navy lieutenants awoke to find themselves fingered for rather awesome titles. One was made Governor of the Bank of Korea. The other, President of Seoul National University. This is how one of the orders read: "Headquarters, United States Army Forces in Korea. Appointment Number 18. 17 October, 1945... Lieutenant Alfred Crofts, U.S.N.R., is hereby appointed President of Seoul University... A. V. Arnold, Major General U.S.A., Military Governor of Korea."

An earlier appointment sheet, No. 3 of 29 September, listed in English and Korean, the cabinet ministers of the hastily formed American Military Government under General Arnold. The language is pure bureaucratese. "General Order Number 1 as amended by General Order Number 2, is superseded and amended to read: The following officers are hereby appointed to the positions indicated:

Brigadier General J. R. Sheetz, Deputy Military Governor of Korea  
Colonel Brainard F. Prescott, Civil Administrator."

I wondered as I read the rest of the list if the rank of the appointees to the various ministries (Directors of Bureaus, they were called) indicated how the new authorities rated the respective importance of the cabinet responsibilities involved. First on the list, and highest in rank was a colonel, Director of Mining and Industry; last and lowest was the Director of Education, a mere captain.

If Koreans were understandably a little baffled and bewildered by the succession of orders and amendments and counter-orders of their liberators, they were too polite or too happy to

30 Years Ago - 3 3 3 3 3 3 3

say so. And in a surprisingly short time the American Army, which had always preferred to fight than govern, anyway, began to build up a genuinely Korean infrastructure of administration, as the appointment leaflets clearly show.

Beginning in October, 1945, Western names become fewer, and Korean names dominate. Kim Yong Mu, Chief Justice of the Supreme Court. Chang Yong Kim, Vice Mayor, Seoul City. Yun Tchi Chang, Secretary, Monopoly Bureau.. The Directors of the Bank of Korea soon become predominantly Korean. The real first president of Seoul National University was not the American naval lieutenant, but Dr. Paik Lak-Joon (George Paik) later Minister of Education and president of Yonsei University). His title in the listings is as misleading as the spelling of his name--Paik Lak Geeow (!)--for though he was officially only Dean of the College of Law and Literature, his was the major voice in policy and reorganization.

A familiar American name does appear in appointment number 105: "Robert A. Kinney, Executive Secretary of the National Economic Board". But by then, 1946, a Korean Interim Legislative Assembly had been established, and national identity was re-forming after the years of pain.

The country was free, but the times were still out of joint. Cheju-do had four different American governors in three months, August to October, 1946. The economy was in chaos. Some of the leaflets graphically show how the military government struggled to restore economic ~~order~~ stability.

"General Notice Number 1 (5 Oct. 1945). "FREE MARKET IN RICE" published the good news that farmers were no longer bound

30 Years Ago - 4 4 4 4 4 4 4 4

by Japanese price controls and the Japanese state monopoly on rice. Two weeks later General Notice Number 2, "FREE COMMODITY MARKET", flung wide the doors to free trade in everything. But such laissez-faire euphoria lasted only a month. By November the General Notices were facing up to economic realities and critical shortages and over-eager profiteering. Controls were reimposed; first on coal (Nov. 5), then on fishing equipment and boats (Nov. 24), petroleum products (Dec. 15), and finally on rice (Dec. 19).

There is nothing new therefore about an oil crisis in Korea. But that is one of the few surviving parallels between those days and now. What a difference 30 years have made.

Thirty years ago, with an American navy officer presiding over the Bank of Korea, American experts gloomily predicted that there was no viable economic future for an agricultural South Korea cut off from its industrial north. Today Korea boasts one of the fastest growing economies in the world.

Thirty years ago Seoul was a directionless provincial town unsure of its own identity and still dazed by its sudden freedom. Today it is the sixth or seventh largest city in the world, the bustling, growing capital of one of the strongest nations in the third world, aggressively confident of its power to defend itself against reconquest.

Thirty years ago Korea was only exchanging Japanese managers for American. But at least the Americans, from generals to lieutenants to private soldiers, were liberators, not conquerors. And I am rather proud of them, as I also am of the Koreans whose



30 Years Ago - 5 5 5 5 5 5 5

heritage and history it is never to be managed for long but  
always, irrepressibly, to recover and reassert their own proud  
independence and identity.

So on this thirtieth anniversary of its liberation,  
I salute the new Korea. It has come a long way in thirty years!

-- Samuel Hugh Moffett  
Associate President, the Presbyterian  
Theological Seminary of Korea  
Seoul, Aug. 4, 1975

But given they had to do, in the chaos of those first few years. Some of the appointments make sense, thirty years later in a city now ~~contrast~~ <sup>(15 Oct. 1945)</sup> Some of the appointments make sense. "Appoint Number 15. Lieutenant Roland D. Smith, U.S.N.R. is hereby appointed Governor of the Bank of Chongchuk [Korea]...." It makes strange reading, thirty years later, to find that only 30 years ago, thirty years later in a country that has recently had the fastest economic growth of any country in the world to find an ~~army~~ <sup>Army</sup> in a naval officer - and only a lieutenant at that - in charge of the Bank of Korea - the bank of Korea that was in less than 30 years will be booming.

"Appoint Number 16. (2) Lieutenant Alfred Crofts, U.S.N.R. is hereby appointed President of Seoul University and is hereby authorized and directed to perform the duties and functions of that office." Again a lieutenant - of the most prestigious university in the land.

But there are Korean names, too - some of them soon to become more familiar. "Appoint Number 20 (20 Oct 1945) (2) Dr. Chong Pyeng-Ok is hereby appointed Chief of the Police Affairs Dept. of the Bureau of Police of the Government General of Korea."

"Appoint Number 24 (25 Oct. 1945) Lee Bum Seung is hereby appointed Mayor of Seoul." "Appoint Number 26 (27 Oct.) Ahn Ho Sam, professor of English, Seoul Med. Coll."

"# 27. 3 Nov. 1945" "Bum Lee Suk is hereby appointed Asst. Director of Ceremonies and Rituals of the Prince Lee household."

"# 32 (15 Nov. 1945) Chong N Daniel, Chief Investigator, of the Bureau of Police" "# 33 (15 Nov.) Koh Pyung Kan.. Superintendent of the Tainju Medical College Hospital."

"10 Dec. # 47. Prof. Gen. J.R. Sheety.. Civil Administrator of the Govt of Korea" addition to his duties as Deputy Military Governor." "15 Dec. # 51. Major William R. Willard, vs Public Health Service is appointed Acting Director of the Bureau of Public Health & Welfare of the Govt. of Korea" "16 Dec. # 52. Mrs. Esther Whang - Sec., Adult Educ., Dept. of Schools, Bur. of Ed. of Govt. of K."

24 Dec. 1945 # 56 Appointed to College of Law & Lit. of Seoul Univ.

Ahn Ho Sang. Prof. of Philosophy  
Yi Pyeong-Do. Prof. of Korean History

(3)

Park Tak Geow (sic). Dean of the College of Law & Literature of Seoul University. is appointed Professor of Occidental History in the College of Law & Literature of Seoul Univ. concurrently with his duties as Dean.

27 Dec. #60 - Lt. Cmdr. Robert D. Smith USNR - Director } Bank of Korea.  
Park Too Chin - Director  
+ 5 others (1 vs. 4 Kn.)

#67 16 Jan. 1946. Chung & Yel Hyung is appointed Korean Chief of the Korean Civil Service Section of the Secretariat of the Govt. of Korea.

Beh. Jan. 3 - 11. Maj. Gen. Archer L. Leach succeeds A.V. Arnold.

#76 8 March 1946 Choi Doo Sun, Member of Board of Korean Economic Advisory Bd. in the Govt. of Korea

#97 ~~14 Jan '46~~ (10 Jan '46) Lt. Col. Thomas Henry Ward is appointed Director of the Office of Foreign Affairs of the Govt. of Korea.

#95 Lt. Col. Wm A Glass, Chm. of Bd. of Directors of New Korea Co. (13 Jan. 1946).

#100 (21 Jan. '46) Colonel Terrill S. Price (Cap.) is appointed Director of the Dept. of National Defense of the Govt. of Korea.

#105 (29 July '46) Lt. (jg) Herbert P. Denny USNR - Chm. of Natl. Economic Board.  
Kim Hyung Min, Mayor of Seoul.

" " Robert A. Kennedy <sup>public</sup> Executive Sec'y of the National Economic Board of the Govt. of Korea

#107 (12 Sept. '46) An Kwang Kook. Chf. Welfare Section, Bureau of Public Health & Welfare, N. Chungcheong Prov.

#110 (11 Oct. 1946) Chyung Kyeu Hong is appointed Sec. of the Korean Interim Representative Assembly effective 11 October 1946 Archer L. Leach. Maj. Gen. US Army, Military Gov. - Korea.

#109 (23 Oct. 1946) Dr. Evelyn Ksh (Ksh Wshay Kyung) is appointed Chf. Women's Bureau, Dept. of Public Health & Welfare of the Govt. of Korea.

" " Min Kyo Sik is appointed Director, Bank of Chosen....

13 Nov. '46 (Att 113) A civilian! "Clyde Mitchell is appointed Actg  
Chm. of the Bd. of Directors, Actg Pres. New Kres Co."

- Chgo gets 4 prov. in 4 mos. - Major Thos A Stout Aug 1 to Sept 7
- Col. Alexander Adair Sept. 5 - Oct 11
- Maj. Ellsworth Weaver Oct. 12 - Oct 20
- Maj. Thos A Stout Oct 21 -

# 115 20 Dec. - C. G. Helmick. Brig. Gen. USA. Actng Military Comm.

Procl. #1 G.H.Q. US Army Forces, PACIFIC, Office of the Comd'g General.  
Yokohama Jpn 7 Sept. 1945.

TO THE PEOPLE OF KOREA

"All powers of Govt. over the territory of Korea south of 38 degrees north latitude... will be for the present exercised under my authority... Your property rights will be respected - You will pursue your normal occupation except as I shall otherwise order... For all purposes during the military control, English will be the official language.... DOUGLASS MacARTHUR, General of the Army of the United States."

# 3 "Supplemental military open currency marked 'A' issued by the Military Occupation Forces in the Seoul sector" (7 Sept. 1945)

# 4 Effective 10 July 1946 "suppl. military open currency marked 'A' no longer legal."

General Order # 7. H.Q. US Army Forces in Korea.

21 Dec. # 6 - the control of Cultural Activities - books, art, relig. objects later by annex order of the UN.  
19 Dec. # 5. "petroleum products are declared to be in critical demand... require some means of control."

Oct. 5, '45 # 1 Free market in rice. No longer freed to sell to Govt. Govt. a Govt. of Jpn.

- Oct. 20 # 2 Free commodity market.
- Nov. 5 # 3 Coal control - that buying equipment.
- Nov. 20 # 4 Buying equipment

Pacific Stars & Stripes, Nov. 23, 1975

## Savant to Lecture On Korean History

S&S Korea Bureau

SEOUL — Dr. Samuel Moffett, prominent church leader and educator in Korea, will give a lecture on Korean history during the years 1900-1920 Dec. 1 at Yongsan Garrison's library at 7:30 p.m.

Moffett, who was born in Korea of missionary parents, spent some time living in mainland China before the Communists took over. He will augment his lecture with slides made

from photos taken by his father, Rev. S. A. Moffett.

His father was the first resident missionary to work in the northern areas of Korea, settling in Pyongyang in 1893.

Spending most of his life in Korea, Moffett went to the United States During World War II, then to Peking, China, being ousted after the Communist takeover there. He returned to Korea in 1955 under the auspices of the United Presbyterian Church.

Moffett now holds the posts of associate president of the Presbyterian Theological Seminary here and director of the Asian Center for Theological Studies and Missions.

His lecture, in the library's music room, will cover the transition in Korea's history during the decline of the Yi dynasty and early occupation by Japan.

The lecture is open to the public, and refreshments will be served.

## n Visits

san City and Cheju Island Thursday, officials said.

About 10 million Koreans are separated from family members still living in North Korea.

## Face Court king Admiral

Calif. when Kim allegedly came to the home of retired Adm. Clarence C. Ray, 73, and demanded to know if Ray was the man who wrote a letter to the editor opposing gun control.

When Ray said he had written the letter, Kim allegedly assaulted him with a billy club.

Ray was hospitalized for several weeks after suffering multiple cuts and bruises and two broken fingers in the alleged attack.

## Medium Industry

### Bank Gets Loan

WASHINGTON (AP) — The South Korean government-owned development finance institution, Medium Industry Bank (MIB), has been granted a \$30 million loan by the World Bank.

The loan will help cover MIB's foreign exchange requirements over the next two years and help provide loans for the growth of small and medium-sized manufacturing enterprises in Korea.

Knox Herald  
Nov. 30, 1975

8th U.S. Army Library

## Dr. Moffett to Lecture On Korea at Yongsan

The Yongsan Library will present Dr. Samuel Moffett in a 50-minute slide-lecture on "Korea, 1900-1920" at 7:30 p.m. tomorrow.

Some of the slides were made from pictures which belonged to Moffett's father and which were taken during the early part of the 20th century.

All the slides are from pictures made during the latter days of and following the end of the Yi Dynasty.

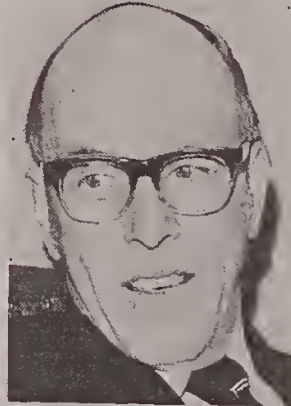
Moffett's ties to the land and people of Korea are deep. His father, the Rev. S. A. Moffett, settled in Pyongyang in 1893, as the first resident Protestant missionary in Korea.

Moffett spent his early youth in Korea and then returned to the United States for his education.

After World War II, he went to Peking and worked as a missionary and university professor. Life became difficult under the Communists and in 1951 he returned to the United States.

He was a visiting lecturer at Princeton from 1953 to 1955. In 1955 he returned to Korea as a representative of the United Presbyterian Church. He has since been a research fellow and lecturer at Columbia

topmost section of hips. Now rotate legs as though pedaling a bike but with this difference — try to touch ceiling with toes and chest with knees. Continue, slowly and rhythmically, for one minute. The is to "massage off" high down the



Dr. Moffett

University and is presently holding the dual post of associate president of the Presbyterian Theological Seminary in Seoul and director of the Asian Center for Theological Studies and Missions.

Moffett is the author of several books including "Where'er the Sun: The Christians of Korea" and "The Biblical Background of Evangelism."

His lecture will take place in the Yongsan Library's Music Room.

### Tokyo Producer

### Donates Film

Choe Tang-sop, a Korean film producer in Tokyo, has donated a documentary film on Japanese Buddhist shrines built in the style of Korea's Paekche shrines to the Ministry of Culture.

Info

F

ne  
su  
Vi  
by  
C

s  
a  
t

... NEW MEMBERS ... days from 9 a.m. to 3 p.m.

## Missionary to Present View Of Korea in the 1890s

*Pacific Stars & Stripes, Feb. 4, 1975*

**YONGSAN, Korea (Special)** — "Korea, 1890" will be presented in a slide lecture by Samuel H. Moffett, teacher and missionary, at 7:30 p.m. Wednesday in the Music Room of Yongsan Library.

The slides, which are from Moffett's private collection, are from old photographs made before the turn of the century. One depicts Seoul when the Myong Dong Cathedral dominated the landscape. Another shows the gate of welcome for the Chinese envoy to the Korean king. This gate was later replaced by independence arch which can still be seen at Sudaemoon.

Moffett's ties to the land and people of Korea are deep. His

father, the Rev. S. A. Moffett, settled in Pyongyang in 1893 as the first resident Protestant missionary in the forbidden interior of Korea.

Born in Pyongyang, Moffett spent his early years in Korea and later graduated from Wheaton College, Ill., and Princeton Theological Seminary. He earned his Ph.D. in history from Yale University.

He returned to mainland China after World War II as a missionary and professor at Yenching University in Peking. When the Communists took control of the country, Moffett was arrested and later freed in 1951, when he returned to the United States.

He was a visiting lecturer at Princeton from 1953 through 1955, when he came back to Korea as a representative of the United Presbyterian Church. He has since been a research fellow and lecturer at Columbia University (1971) and is now associate president of the Graduate School, Presbyterian Theological Seminary in Seoul.

Moffett is the author of several books, including "Wher'er the Sun," "The Christians of Korea," and "The Biblical Background of Evangelism." Currently he is writing a biography of his father. Some of the slides to be shown will be used to illustrate his new book.

Highest Honor Received

"Korea Times"  
Thurs., July 31, 1975

## 'Patriotism Act of Course'

By Yun Yeo-chun

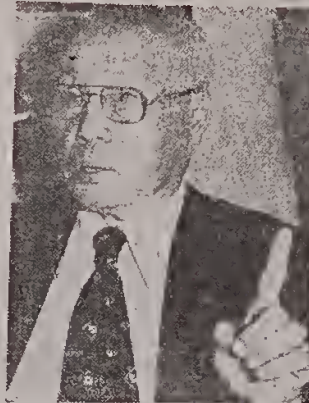
"Patriotism does not deserve a reward because being a patriot is quite natural... Always blamable are those who are unpatriotic," said an 85-year-old pioneer diplomat, who was given the highest honor by the government Tuesday.

Lee Won-soon, president of the Korean-American Association, told The Korea Times yesterday that all people capable of emigrating abroad were encouraged to do so because they would serve as civilian diplomats for their fatherland.

Lee was honored with the Order of Civil Service Merit, Mugunghwa by the government for his 40-year contribution to emigration and naturalization of Koreans in the United States and for his people-to-people diplomacy at home during the past 12 years.

"It was my conviction that all Korean in the U.S. should, at least, be qualified for naturalization regardless of whether they want it or not," said Lee, who worked as chairman of the Korean Immigration and Naturalization Committee in Washington in the 1940s.

Lee explained that colored



Korea Times Photo

"Patriotism is a matter of course," says Lee Won-soon, president of the Korean-American Association, who was given the highest honor by the government for his 40-year service in civic diplomacy.

people from Asiatic countries had been barred from immigrating and naturalizing till 1952, when legislation enabling their naturalization passed the Congress "largely owing to the efforts of Walter Jhung," who worked as a secretary for the committee at that time.

"When the bill was pending in Congress, many Koreans in the U.S. charged that I was plotting to force all Koreans to be naturalized as American citizens. But upon passage of the bill, most of the critics were naturalized in a hurry, while I've remained a Korean national to the last," Lee said.

Lee went to Hawaii via Shanghai in 1914 to take refuge from the Japanese imperialists who ruled Korea. While staying in the U.S., Lee worked for the independence movement together with the

late Syngman Rhee for more than 30 years.

Before he returned to Korea in 1953, Lee had served as representative of the Korean provisional government in Honolulu, chairman of the Korean United Committee in the U.S. and chairman of the Korean Immigration and Naturalization Committee.

After returning home, he has worked in various fields including politics, economics and sports. In 1963, Lee joined the Democratic Republican Party as an executive director. Two years later, he published "The Man," a biography of Syngman Rhee.

His civilian diplomacy has made steady headway since 1963, when he inaugurated the Korean-American Association with the purposes for exchange of cultural and social understanding, and promoting friendly relations between Koreans and Americans.

Nine persons — five of them Americans in Korea — promoted organization of the association. They included the late Dr. Choi Doo-sun, former president of the Korea National Red Cross; the late Dr. Helen Kim, former president of Ewha Womans University; Rev. George M. Carroll, who currently serves as vice president of the association; and pastor Samuel H. Moffet.

Foreign Minister Kim Dong-jo and U.S. Ambassador to Seoul Richard L. Sneider are honorary presidents of the association, which has about 800 members. They have regular gatherings for promotion of friendship, Lee explained.

The association plans to dispatch a congratulatory delegation to the U.S. for participation in ceremonies celebrating the 200th anniversary of Independence Day next year, according to the aged but still energetic president.



Korea Herald, 1975  
Tue, June 24, 75th Anniversary

## Seoul RAS Oldest Of Culture Groups

Having celebrated the 75th birthday last Saturday, the Korea Branch of the Royal Asiatic Society is not only the oldest but also the most active organization to interpret Korean culture and society to foreigners.

With 1,100 membership, including 350 of whom are overseas members, the society has been carrying out publications, meeting programs and tours as its principal ways to investigate the arts, history, literature and customs of Korea and neighboring countries.

"The ups and downs of the society are generally coincided with the ups and downs of this fascinating land of not always so morning calm," recalled Dr. Edward R. Wright, president of the society, in his address at the birthday party.

"But for the endeavors of



Wright

### Peking Man May Turn Up In California

LOS ANGELES (AP) — The Peking Man fossils, missing since World War II, may be discovered in time for President Gerald Ford to return them to China on his trip in October, says fossil hunter Christopher Janus.

Janus, who has offered a \$150,000 reward for finding the fossils, arranged a meeting Sunday with an army man who says he stumbled across the prehistoric fossils at an abandoned cabin about 160km south here.

"I've had some wild goose chases," said Janus, 64, a Chicago investment broker who has tracked the fossils for three years. "But this looks rather good."

Janus has been looking for the bones since 1972, when he visited China and was enlisted in the search by Chinese leaders.

"It's their crown jewels," said Janus. "They suspect we've got them. They want them back."

Janus said he visited Ford at the White House in May and the president told him, "If you find them, I'll take them with me."

"There couldn't be a better gift for the president to take to China than the Peking Man fossils," Janus said.

the founders of the society," he explained, "our society might have died in the early years when Korea was an object of international dispute among the great powers culminating in the Russo-Japanese War and the Japanese annexation of Korea."

Formed exactly on June 16, 1900, the original council of the society included such familiar names as Horace Allen J.H. Gubbins, James Gale, Homer Hulbert, H.S. Underwood, Samuel A. Moffett, H.G. Appenzeller and George H. Jones.

There was no activity of the society from January 1903 to December 1910. Dr. Wright said. "There were many years when the Transactions, the annual journal of the RAS, were printed in Japan or Hongkong for practical or political reasons or both. In 1950, on the outbreak of the Korean War, three of nine council members were forcibly taken north and one did not survive."

In the early years, programs were occasional and papers presented were intended for inclusion in the Transactions, which was the focal point of the RAS activity.

With the reactivation of the society in 1957, meetings became monthly affairs and in 1969, semi-monthly. RAS tours were begun in the late 1950's organized primarily by Carl Miller. The tours are now an integral part of RAS activities with about 1,200 participants last year.

Concerning publications, the Transactions was begun in 1900, and fiftieth volume will be printed at the end of this year. The RAS book publication program began in 1967 with four titles. Since then, ten more works of scholarly and cultural nature have been sponsored or cosponsored by the RAS.

"During the current calendar year," Dr. Wright disclosed, "five more new titles will be produced. In addition, a new RAS reprint series of out-of-print Western-language works on Korea in the 19th and 20th centuries will be inaugurated later this summer. Five titles in the reprint series will be reissued under the RAS imprint by the end of this year."

Heading the Korean-American Educational Commission, the RAS president said, "Our society welcomes to its membership any foreigners and Koreans who are seriously interested in the RAS activities. We have attempted in our various programs to maintain a relatively high level of scholarship and creative endeavor."

"While such aspirations are susceptible to pitfalls and can never be perfectly met," he said in conclusion, "we shall continue to strive to develop our society in ways that are true to the goals set by the 35 founders on that undoubtedly hot and muggy, but fortuitous, day 75 years ago." (KSH)

# WCC는 반공도 친공도 아니다.

## 馬三樂博士, CLM서 강연



△성경학원 강사 C·B·다스

WCC의 강령은 '모든 민족의 친선과 협력을 위하여'라고 되어 있다. 그러나 WCC의 실정이나 WCC의 내부 상황은 어떠한가? WCC의 내부 상황은 어떠한가? WCC의 내부 상황은 어떠한가?

WCC의 강령은 '모든 민족의 친선과 협력을 위하여'라고 되어 있다. 그러나 WCC의 실정이나 WCC의 내부 상황은 어떠한가? WCC의 내부 상황은 어떠한가? WCC의 내부 상황은 어떠한가?

## 眞理가 아니라면 孤立할 터

### 基督敎와 共產主義의 調和

馬三樂 主張  
俞長官 宣敎

眞理가 아니라면 孤立할 터. 眞理가 아니라면 孤立할 터. 眞理가 아니라면 孤立할 터.

眞理가 아니라면 孤立할 터. 眞理가 아니라면 孤立할 터. 眞理가 아니라면 孤立할 터.

## 전도위향 헌신 "다짐"

### 경기CE 26주년 기념大會

경기CE 26주년 기념大會. 경기CE 26주년 기념大會. 경기CE 26주년 기념大會.

경기CE 26주년 기념大會. 경기CE 26주년 기념大會. 경기CE 26주년 기념大會.

KCCC 후원 헌신서거. KCCC 후원 헌신서거. KCCC 후원 헌신서거.

KCCC 후원 헌신서거. KCCC 후원 헌신서거. KCCC 후원 헌신서거.

## 高神 전국女傳總會

### 14~17일 서울서 特別集會도 함께

高神 전국女傳總會. 14~17일 서울서 特別集會도 함께.

高神 전국女傳總會. 14~17일 서울서 特別集會도 함께.

## 5천敎會 운동 전개키로

### 基監정철회의에서 具體案논의

5천敎會 운동 전개키로. 基監정철회의에서 具體案논의.

5천敎會 운동 전개키로. 基監정철회의에서 具體案논의.

CLC 총재 아담스. CLC 총재 아담스. CLC 총재 아담스.

CLC 총재 아담스. CLC 총재 아담스. CLC 총재 아담스.

## 외부유일민교선敎會

외부유일민교선敎會. 외부유일민교선敎會. 외부유일민교선敎會.

외부유일민교선敎會. 외부유일민교선敎會. 외부유일민교선敎會.

## 苦難통해 復興의 役事

### 傳道위향 주도로 忠誠

苦難통해 復興의 役事. 傳道위향 주도로 忠誠.

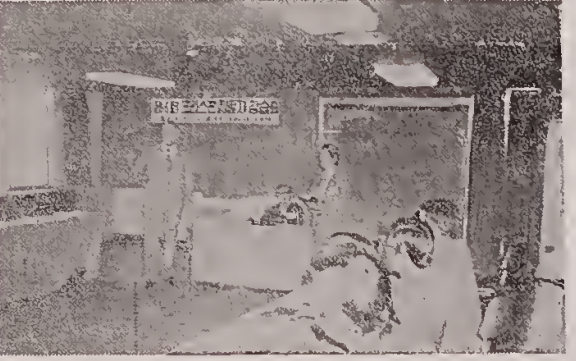
苦難통해 復興의 役事. 傳道위향 주도로 忠誠.

개척手記. 개척手記. 개척手記.

개척手記. 개척手記. 개척手記.

# 宣教媒體 확대注力

## 루터교 크리스찬집필자 강습회



○크리스찬집필자 강습회 광경.

그리스도교의 선전매체로 활용되고 있는 신문에 실리는 기독교 관련 기사가 점점 늘어나고 있다. 이는 신문의 보도기능이 점차 확대되고 있는 현상의 반영이다. 그러나 신문의 보도기능이 확대되고 있는 것은 사실이지만, 신문의 보도기능이 확대되고 있는 것은 사실이지만, 신문의 보도기능이 확대되고 있는 것은 사실이지만...

# KCCC 保守神 총회

## 임원선거와 體育大會도 개최

한국기독교교회협의회(KCCC)는 15일(토) 오후 2시부터 17시까지 서울대학교 강당에서 총회를 개최했다. 임원선거와 함께 체육대회를 겸행하는 이번 총회는 15일 오후 2시부터 17시까지 서울대학교 강당에서 개최되었다.

# 중재 아담스씨 來韓

## 保守文藝운동진개 支部시찰차

미국에서 온 중재 아담스씨는 15일(토) 오후 2시부터 17시까지 서울대학교 강당에서 총회를 개최했다. 임원선거와 함께 체육대회를 겸행하는 이번 총회는 15일 오후 2시부터 17시까지 서울대학교 강당에서 개최되었다.

# 창설 體育大會

한국기독교교회협의회(KCCC)는 15일(토) 오후 2시부터 17시까지 서울대학교 강당에서 총회를 개최했다. 임원선거와 함께 체육대회를 겸행하는 이번 총회는 15일 오후 2시부터 17시까지 서울대학교 강당에서 개최되었다.



○노인들을 위하는 선문교회 어린이들.

# 언론대책위원회

## 高神, 사 이 비記者출입제한

언론대책위원회는 15일(토) 오후 2시부터 17시까지 서울대학교 강당에서 총회를 개최했다. 임원선거와 함께 체육대회를 겸행하는 이번 총회는 15일 오후 2시부터 17시까지 서울대학교 강당에서 개최되었다.

본사來訪  
▲김영희(선문교회)  
▲김영희(선문교회)  
▲김영희(선문교회)  
▲김영희(선문교회)

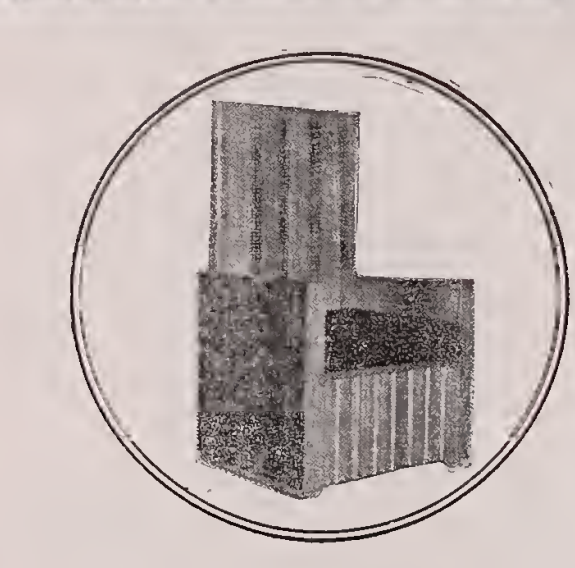
集會소식  
▲안양교회(10월 27일) 장  
▲안양교회(10월 27일) 장  
▲안양교회(10월 27일) 장

電話번호변경  
▲선문교회(3922)  
▲선문교회(3922)  
▲선문교회(3922)

養老院에 사랑의 선물  
서울 성문교회 어린이들  
선문교회 어린이들이 사랑의 선물을 기증했다.

조문경 牧師名譽  
美 크리스찬大學  
조문경 목사는 미국 크리스찬 대학에서 명예교수로 임명되었다.

# 教會用聖具 = 聖具의 專門 메이커 = 聖福聖具社



- ※운임은 가까운 역까지 본사가 부담
- ☆목사가운 ☆성가대카운
- ☆헌금주머니 ☆목사카라
- ☆쫓끼 ☆강단휘장

## 聖福聖具社

○본사: 서울 구시 남구 남산동 81-1  
○부산지점: 부산시 동구 수정동 397  
○대전지점: 대전시 서구 선화 3동 192~12  
○충무로지점: 서울 충무로구 연지동 136~46

☎0721 23520  
④1946  
④2742  
④5573

<기독교회관 2층 206호>

- 代表 朴 聖福 長老
- ☆강대상 ☆성찬상 ☆의자 ☆보면대
  - ☆교인용의자 ☆제단 ☆화분대 ☆책대
  - ☆주보카드함 ☆세례대 ☆연보함
  - 부록·등십자가 ☆강대용종





KOREA HERALD - May 20, 1976

After 40 Years in Korea

# Moffett Reaches Hwangap

By Pak Yong-pil

In Korea, the 60th birthday or "hwangap" bears significance because a man or woman has completed a full cycle of life. It has been for centuries a custom to celebrate the day in a grandiose manner. But for a foreigner who has spent in this soil his prime time, the birthday adds to another significance, recollecting his better or happy memories and renewing his determination to serve for this country.

"I've had a wonderful life. I'm perfectly happy with my life here. Since Korea has been my country for the better part of 40 years, I've become accustomed to the lifestyle here," recalled the Rev. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary in Seoul.

The American missionary will celebrate his both birthday today. His Korean friends will hold a special prayer service for him at Youngnak Presbyterian Church at 3 p.m. today.

He was born in Pyongyang, now in north Korea, in 1916, to Samuel A. Moffett, a noted Christian missionary in the early stage of the introduction of the religion to Korea. His family is one of a handful of noted missionary families who devoted themselves to spreading the Christian gospel in Korea at the turn of this century and encouraged the nationalistic cause under the Japanese colonial rule.

He attended the Pyongyang Foreign School. When he reached college age, he went to the United States to study theology and to practice church work. He studied at Wheaton College, Princeton Theological Seminary and Yale University for his Ph.D. In 1945, he was ordained a



Rev. Moffett

pastor of the United Presbyterian Church in the United States. From 1945 to 1950, he served as a missionary in China. He was a faculty member of Yenching University and Nanking Theological Seminary. He was exiled from China in 1951 when the Communists took over control of mainland China. He returned to Princeton Theological Seminary as a faculty member and came to Korea in 1955.

"My first assignment in Korea was to teach the Bible in a small church in Andong, Kyongsang Pukto, for three years," said Ma Sam-rak, as he likes to be called. "Korea is my native place. I hope to be buried in this country."

With regard to the quality of the Korean people, he noted that they are open-minded, hard-working and very proud of their culture. "I hope to be given a chance once more to visit scenic places in north Korea such as Mt. Kungang and Moranbong, a riverside pavilion in Pyongyang," he said.

He is the author of a number of books on Korean subjects.

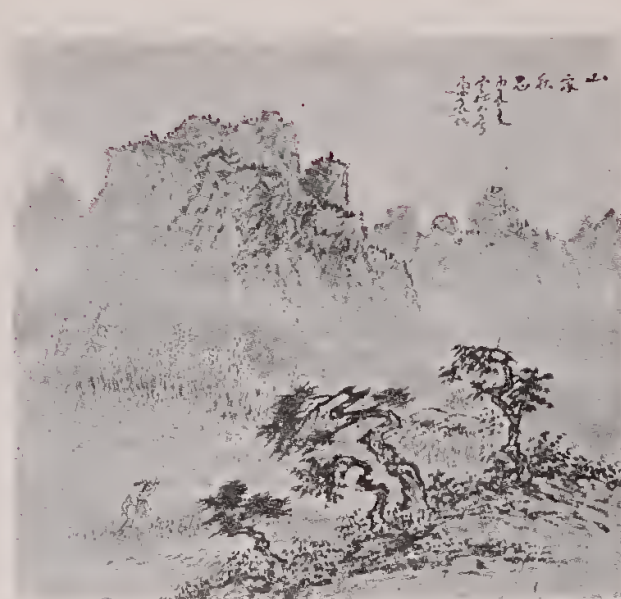
They include "Christians of Korea," "Asia and Mission," and "Joy for an Anxious Age: Bible Study in the Philippines." He is working on another book dealing with the history of Christianity in Asia. The projected book will be published by the Cambridge University Press this August.

It became very difficult to do missionary work in Korea at the time when harsh Japanese authorities forced the Korean people to worship their own national religion "Shintoism," he recollected. No right-thinking Korean, Christian or non-Christian would endure the Japanese brutality, he said.

In spite of harsh Japanese censorship, Moffett observed, there were also remarkable individual efforts by many foreign missionaries to let the world know what was actually happening on the Korean peninsula.

The American missionary-educator has concentrated his efforts on bringing the Korean cultural heritage to the world by contributing articles to the leading newspapers and magazines published in the United States. For example, Moffett contributed some articles to the world-circulation magazine Christianity Today under the topic of the "Western contribution to the Independence Movement of 1919," "What makes the church grow in Korea?" and "Protestant contribution to the Modernization of Korea."

He has collected a number of rare publications and photographs which constitute valuable items for studying early Christian missionary work and the independence movement during the Japanese colonial rule in this country. Among them are "Korea and the Sacred White Mountain," "Notes on the Imperial Chinese Mission to Korea" and "The History of Korea."



A landscape by Ho Kon

Korea Herald Photos

## Gallery Roundup

### Oriental Brush Style Displayed in Landscape

Ho Kon, 69, a leading Oriental brush painter based in Mokpo, displays his landscapes at the newly opened Tongin Store Gallery in Kwanhun-dong daily through May 27.

A traditional landscapist, Ho was born of a prominent artistic family. He is a grandson of Ho So-chi, a principal painter toward the end of the Yi Dynasty, and son of Ho Mi-san, also a renowned painter.

Ho is an admirer of nature, especially Mt. Wolchul in Yongam and Mt. Yudal in Mokpo, and this is well reflected in his landscapes on display. For information call the gallery (Tel. 73-4867 or 73-4827).

Another leading Korean painter, Kim Ki-chang will open his exhibition at the Namhyong Gallery (Tel. 73-2028) in the antique street of Insa-dong today.

His themes derive from



# Dear Ann Landers



## Kid's Privacy

Dear Ann Landers: I am a 14-year-old boy with a problem. I don't want to have a major hassle over this, but if you say I'm right I will fight to the bitter end. The question is this: My parents will not let me keep my bedroom door closed unless I am dressing or undressing.

I think I should be allowed to have some privacy when I am reading, doing homework or having kids over. One more thing, should a 14-year-old be allowed to have a lock on his door so he can lock it from the inside? — Un-Privately Frustrated

Dear U.P.: I see no reason why a 14-year-old boy should not be permitted to keep his bedroom door closed, except when he is entertaining a member of the opposite sex.

As for a lock on the door, the answer is no. A closed door means you want privacy. Anyone who wishes to enter should knock first.

Dear Ann Landers: Rob and I have been going together for two years. Our engagement has been off and on so many times I've lost count. My ring has gone back and forth like a yo-yo.

We argue about what movie to see, which channel to watch, whether we're going to eat Chinese, American, Japanese, or Italian. We can't agree on whether or not to have a family either. Rob isn't especially fond of kids. I want at least three.

We can't get along WITH each other or WITHOUT each other. When I don't see him for three days I get depressed.

Rob says after we're married we'll get along better because we'll have more time to settle things. It makes sense to me. Do you agree? — San Diego

Dear San: No. There will also be more time to argue, which is probably what you'll be doing. The basis for a good marriage is friendship. When two people bicker and disagree continually, they aren't friends. If Rob has the ring now let him keep it. If YOU have it, give it back to him.

Dear Ann Landers: I've been boiling ever since I read the complaints from people who have to wait in doctors' offices. May a receptionist have the last word?

It means as much to us as it does to the patients to run appointments on time. Working an additional two or three hours is no fun. But — and here's the kicker:

You wouldn't believe how many people walk in without appointments and demand that the doctor see them. I realize emergencies come up, but you'd think they could at least call before they leave home. Then there are the frantic drop-ins who are "leaving town tomorrow." Add the pain-in-the-neck who waltzes in an hour late. (Car trouble, bus trouble, watch was an hour slow — excuses galore.) Worst of all are the clods who call on the phone and INSIST on talking to the doctor even though he's with another patient. When you tell them he's busy, better hold the phone away from your ear. Those "call-backs" can take an hour. The doctor can't get them off the horn.

So, please, folks, try to see it from the other person's point of view. Do you believe any doctor or receptionist enjoys running two hours late? And how do you think the doctor's wife likes it? — From Michigan

Dear Mich: Glad to give you equal time. I'm with you and the doc on this one.

Copyright 1976 Field Enterprises, Inc.

## With Nat'l Orchestra

### Young Musicians Show Prowess

The following review of the recent concert by the National Symphony Orchestra at the National Theater has been contributed by Prof. Lee Song-sam of Kyunghee University — Ed.

The recent concert by the National Symphony Orchestra provided young musicians with stimulation. It was no doubt a valuable event for promising young talent.

While performing Mendelssohn's No. 2 Concerto, Miss Suh Hui-piong displayed a

thoughtful manner and with a sense of unity.

We did not anticipate from a soloist of her age any profound thought in Mendelssohn's world. Yet she did interpret well the singing qualities of Mendelssohn's music with her remarkable technical prowess. She demonstrated brilliant melodic charms of the second movement.

Miss Suh showed outstanding fingering in the fast passages of the third movement and displayed her steady

musical advance.

Cellist Choi Woo-il who played Dvorak's Concerto also proved himself to be on the way to a brilliant musicianship. A winner of top place in the previous contest organized by the Dong-A Ilbo, he elicited characteristic charms of his instrument effortlessly.

As in the case of the piano soloist, Choi played the concerto in complete harmony with the orchestra. Conductor Hong Yon-taek exhibited his prudent personality throughout the evening.

had in recent years." Opening day, May 28, will feature the Eighth U.S. Army Band at 12 p.m., followed by a Korean floor show, "Poppy's," at 3 p.m., then a square dance exhibition by the "Kimchi Promenaders," at 5 p.m.

"Stardust," another Korean floor show at 1 p.m. will open May 29th's program, then a GI Combo, "The MG's," will play rock, jazz and soul music at 3 p.m. A musical variety show at 5 p.m. by the "Tender Apples," and the "New Horizon," is next with a martial art's demonstration by "Dragon Kim," at 6:30 p.m. rounding out the day's

Korea," show at 6:30 p.m. will close the day's activities.

The last day of the carnival, May 31, will see top entertainers from the World Cup show performing at 1 p.m. followed by the Korean floor show, "Love." At 5 p.m. there will be drawings for prizes.

Master of ceremonies for the four days of star-studded entertainment will be Paul Englestad.

The shows will take place on the stage outside of the Music Theater Center, South Post, right in the middle of the carnival grounds. All of the programs are free and everyone is invited to attend.



A landscape by Kim Ki-chang

Margaret Rigg's new show at the American Cultural Center can be considered as her Korea retrospective, reflecting many aspects of her previous Korea experience.

**Harvard's Vogel Here on Visit**

Prof. Ezra Vogel, director, of the East Asian Research Center of Harvard University, and Mrs. Vogel arrived in Seoul yesterday at the invitation of Dr. Min Kwan-shik. Prof. Vogel will give an address on "America and East Asia in the 1980s" at the Asian Institute for Public Policy, 4 p.m. today.

Vogel has written very extensively on China, Japan, and East Asia in general including several scholarly works on China.

Mrs. Suzanne Vogel is a fellow of Radcliffe College and a staff member of the Harvard University Health Center where she works with students.

son's No. 2 Concerto, Miss Suh Hui-giong displayed a notable musical progress from her previous appearance in a concert sponsored by The Korea Herald. She played each bar and passage in a

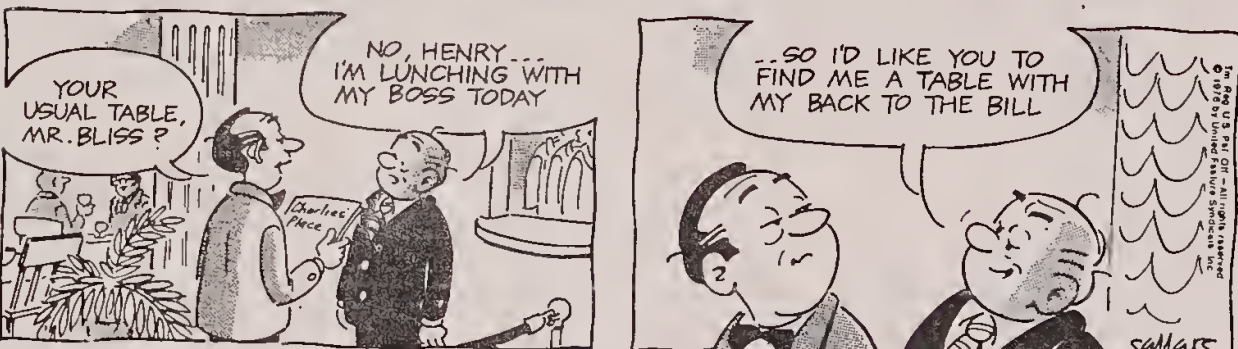
prudent personality throughout the evening.



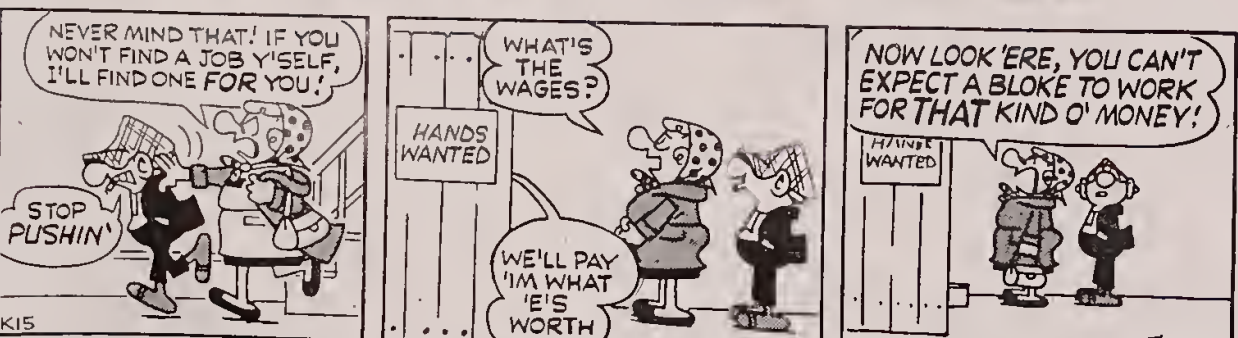
Miss Suh Hui-giong performs Mendelssohn's No. 2 Piano Concerto with the National Symphony Orchestra in a recent concert at the National Theater.



EB and FLO



ANDY CAPP



FRANK AND ERNEST



FRANK & ERNEST ATTORNEYS

# CALENDAR

—Concert by National Symphony Orchestra, featuring pianists Lea Snelder and Kim Jung-kyu and harpist Chung Hye-un as soloists, National Theater, 7:30 p.m. May 26.

—Exhibition of paintings and calligraphy by Margaret Rigg, American Cultural Center second-floor auditorium, May 21-26.

—Violin recital by Suh Soon-chung, National Theater, 7:30 p.m. May 25.

—Soprano recital by Chong Kyong-sun, National Theater, 7:30 p.m. today.

—Concert by Stuttgart Chamber Orchestra, Ewha Girls' High School Auditorium, 7 p.m. today. For information call the Dong-A Ilbo Promotion Dept. (Tel. 75-2914).

—Exhibition of masterpieces of genre painting, Chon Hyong-pil Museum in Songbuk-dong, through May 23. For information call (Tel. 93-4942).

—Batk exhibition by Seoul American High School students, Yongsan Library Music Room, May 16-27.

—Pansori (narrative songs) concert, Britannica Building (formerly Seoul USO building in Yongsan), 7 p.m. every Friday.

—Exhibition of antique guns, hosted by William E. Holder, Yongsan Library Music Room, 2-5 p.m. May 22.

—Exhibition of paintings by Ho Kon, Tongin Gallery, in Insa-dong, May 20-27.

—Exhibition of paintings by Kim Ki-chang, Kanggyong Gallery in Insa-dong, May 21-27.

—Exhibition of paintings by Lee Ung-no, Shinsegye Department Store fourth-floor

gallery, through May 23. —Exhibition of paintings by Kim Chang-yol from Paris, Hyondae Gallery, May 20-June 3.

# TV & Radio Programs

The programs listed below are subject to change.

Thursday, May 20	
<b>KBS Ch. 9</b>	<b>AFKN Ch. 2 &amp; 12</b>
PM 6:00—Children's Hour 7:00—KBS News 7:30—Quiz 8:25—Drama: Blue Sky 8:35—Nature and Culture 9:00—News 9:30—Drama: All-Weather Man 10:00—Drama: Away from Home 10:30—KBS Forum	PM 2:30—Make a Wish 2:55—Happenings 3:00—News 3:05—General Hospital 3:25—Wild Kingdom 3:50—Sesame Street 5:05—Jim Bowie 5:30—Rhoda 6:00—News, Weather, Sports 7:10—MASH 7:40—Guestward Ho! 8:05—You Asked for It 8:30—Mary Tyler Moore 9:00—Barnaby Jones 10:00—News, Weather, Sports 10:30—Movie: Target for Killing
<b>MBC Ch. 11</b>	<b>MBC-FM (91.9 MHz)</b>
PM 6:00—Children's Hour 7:00—News 7:25—Game Show 8:25—Drama: Yesong River 9:00—MBC News Desk 9:30—Drama: Tomorrow 10:10—Drama: Daughter-in-Law 10:40—Comic Show	PM 12:00—Afternoon Music 2:00—Stereo Music Lounge 3:00—Pops on Parade 4:00—Classics 5:00—My Favorite Classics 6:00—Request Hour 7:00—With Pak In-hi 8:00—Light Music Hour 8:40—Korean Folk Song 9:00—With Pak Won-ung 11:00—My Favorite Classics
<b>TBC Ch. 7</b>	<b>TBC-FM (89.1 MHz)</b>
PM 6:00—Children's Hour 7:00—News 7:25—Stage of Longevity 8:00—Human Victory 9:00—TBC Report 9:30—Drama: Rented Room 9:55—Merry Show 10:40—Bonanza	PM 2:00—Light Music Album 5:30—Afternoon Music Salon 6:00—Pops Dial 7:00—Lesson in Classical Music 8:00—Viva! Pops 9:00—Request Hour 11:00—Stereo Golden 12:00—Bouquet of Melodies 12:30—In The Quiet Night 12:38—Nite Flit 1:05—Quiet City 6:10—Morning Show 8:05—Music in the Air
	<b>AFKN 560kHz</b>
	AM 6:00—News, Weather, Sports 6:30—Morning Show 6:55—Morning Devotion 8:05—Charlie Tuna Show 9:05—Humble Harve 10:05—Don Tracy Show 11:05—Midday Music
	<b>AFKN-FM (102.7 MHz)</b>
	PM 12:20—Paul Harvey News 2:05—Roger Carroll Show 3:05—Kimchi Caravan 4:05—Afternoon Show 6:30—AFKN Sports Journal 7:00—At Easy 9:05—Nite Beat 10:35—Information Specials 11:05—The Drama Hour

Other Korean-language radio stations are HLSA (600kHz), HLKY (840kHz), HLKJ (790kHz) and HLKC (640kHz).

YONSEI UNIVERSITY FOUNDATION

April 2, 1975

Yonsei Foundation Letter #13

To: Minister of Education

Subject: Reply to the Minister of Education's Official Notice.

This is in reply to Ministry of Education Official Notice (College 1040-320) of 18 March 1975.

In view of the seriousness of the problem, this Board of Directors, upon receiving your official notice made a careful study to find a satisfactory solution, and having made every effort to find a solution in consultation with you, again wish to make our position absolutely clear.

The Board of Directors, in accordance with the decision of the Executive Committee of Board of Directors (24 March 1975) and the full Board of Directors (31 March 1975), send the following reply.

1. Although you demand the dismissal of the President for reinstating the released faculty and students, a careful study of the events of the period shows that the President, in order to preserve peace and an atmosphere of study in the university, has only determined the policy and set in train the reinstatement procedure. In as much as the President has not yet reinstated faculty or students, this Board does not find sufficient reason to dismiss the President. We again ask you to reconsider this matter.

2. With regard to the matter of Professors Kim Dong-Gill and Kim Chan-Kook, when we look at the precedent of the close communications between the Ministry and the University authorities concerning all faculty personnel administration matters, the Chairman of the Board could not handle this matter at his own discretion. Moreover, not only was there no instruction from the Ministry of Education on the matter during the entire time, but also, because of the great political implications of the case, we believe that the school authorities are right in their position that it would benefit the nation not to handle the personnel matters until the government has determined its final policy.



Furthermore, as the Administration, the National Assembly, etc., are discussing pardon in this matter, we believe it will help to preserve peace in the university to handle the problem after that decision is made. If, at that time, in the light of that decision, the Ministry of Education sends instructions, the matter will be handled then. In addition, with regard to the allowances for the faculty, as the livelihood of their families is urgent, we have confirmed that accounts will be settled when the final decision is made on restoration, suspension or dismissal.

3. Thus, the Board of Directors again confirms the basic policy for solving the matter announced in the "Chairman's Statement" (attached) of 24 March 1975. Sincerely hoping that because of this problem there will be no disturbance of the atmosphere of study of the university, or any unrest to society, I wish to make it abundantly clear that I will be glad to discuss ways of settling this problem with you at any time.

Therefore, in view of the seriousness of the problem, and believing that the solution can be found in mutual conversations between the two sides, I officially request that the period be extended by seven days.

Lee Chun Whan  
Chairman, Board of Directors  
Yonsei University

Encl: Copy of the decision of the Executive Committee of the Board of  
Directors of Yonsei University

*Park Tae-Son was an outstanding president of Yonsei -  
- Sam Huff -*

STATEMENT

by Bishop Chung Whan Lee, Chairman of the Board

March 24, 1975

The Board of Directors of Yonsei University was deeply shocked to receive the Ministry of Education Warning of the 18th, directing the dismissal of the President. However, we wish to make clear that, by gathering opinions from every group and class, we are making every effort to find a satisfactory solution.

1. As a result of a study of the detailed reports on the progress of reinstating the released students and faculty, I have confirmed that although the administrative steps are being taken, the stage of making the final decision has not yet been reached.

2. So long as it is the common objective of the university and the Education authorities, in view of the national situation, to exert every effort to create an atmosphere of quiet study, I believe absolutely that under the present circumstances the dismissal of the President is not the best way to settle the problem.

3. Whether from the point of view of the Education authorities or for the university situation, I believe that the only way to arrive at the best solution of this problem is for both sides to make joint efforts, using all educational resources, to have conversations and fresh efforts at understanding; and we will continue with patience to consult with the Education authorities to the end.

## Upon resigning as President

Since taking up the heavy responsibility of President of Yonsei University, I realize that the time has now come to make my final decision. Just as all my decisions have been to do my best for the honor and development of Yonsei during the more than ten years that I have served since my election by the Board of Directors in September 1964, so also in this difficult situation that we find ourselves now, I believe that all Yonsei-ites will support me in realizing that the time has come to make the decision and take action in that spirit.

In order to put an end to the problem of reinstating the released faculty and students, raised on my responsibility by the decision of March 13, and after receiving the confidence of the Board of Directors on March 31, I completed the procedures for reinstating the students, and with the cooperation of the United Board for Christian Higher Education in Asia have appointed Professors Kim Chan-kook and Kim Dong-Gill as research professors for the time being and will pay them from research funds. Consequently, judging that the great private institution, Yonsei, should suffer no further disturbance or trouble, and for love of Yonsei subduing my distress at leaving, I have submitted my resignation to Board Chairman Lee Chun-Whan as of today.

Now, as I leave Yonsei, to which I have devoted by strength and vigor, my mind is no longer troubled but at rest. There is no slightest change in my thoughts from when I reinstated the released faculty and students the other day. Although I am well aware of how complex this matter has become because of the political and legal procedures, there is also no change in my conviction that we cannot keep silent forever about the ideology and the educational calling that must exist in a university.

In the balance between reality and ideals, it is not hard to reach a compromise with reality, but it is a truly difficult and agonizing task to see that youthful ideals do not become merely external feelings.

Although I cannot adequately express my respect and apologies for the sincerity, the efforts and the support of the Chairman of the Board and the Board members, I believe I cannot bring dishonor to the 90 year tradition of Yonsei by delaying my decision any longer. Bearing full responsibility, I

leave Yonsei with gratitude for the deep supportive understanding of the respected members of the Board, my friends of the faculty and staff, the beloved students, the alumni, the United Board that has assisted me, the various mission boards, social leaders, and parents.

Above all, I earnestly hope that all Yonsei-ites will unite even more closely together, and with the Korean people contribute to the greater development of Yonsei so that this may be the start of a new opportunity to resurrect the hope and faith of the Korean people in Yonsei.

I am well aware that there are still many obstacles across the path of Korean universities in trying to achieve the destiny hoped for by the people and the nation. However, I believe that those in education must always choose the most righteous path. It is also my conviction that in the future Yonsei must never abandon the founding spirit of providing education based on the Christian faith.

Finally, I earnestly pray that the will and the victory of God may be achieved through Yonsei for our fatherland.

April 3, 1975

Tae Sun Park, President  
Yonsei University



43-0283

YONSEI UNIVERSITY  
SEOUL, KOREA

April 3, 1975

Dear Friends ,

We know you have followed with prayer and concern the events at Yonsei University over the past six weeks, and have deeply appreciated the support that we have received.

Although it would take too much space to try to summarize all the events of that period, I thought you might be interested in the enclosed documents pertaining to the final stage of events this week.

We ask your continuing prayers for this university and for those who, humanly speaking, are charged with its affairs. We also ask for your prayers for the government authorities that they, too, may be given the insight to handle these matters wisely and well.

Sincerely,

A handwritten signature in dark ink, appearing to read "Horace G. Underwood".

Horace G. Underwood  
Assistant to the President

(Press Release)

I received the resignation of Dr. Park Tae-Sun as President at 9:00 this morning. I cannot express my shock and surprise at this unexpected occurrence. Our Board of Directors, making every effort, within the time limit, proposed further discussions to the Ministry of Education side, but because Dr. Park has submitted his resignation a new situation has unfolded.

President Park's resignation should be interpreted as arising from a martyr-like spirit to save the school, and I cannot restrain my deep respect for his deep love of the school.

In accordance with the procedures of our Board of Directors a special meeting of the Board will be called immediately to discuss matters relating to handling the resignation and taking appropriate measures.

April 3, 1975

Lee Chun Whan  
Chairman, Board of Directors  
Yonsei University

OFFICE OF THE REPRESENTATIVE IN KOREA  
THE UNITED PRESBYTERIAN CHURCH, U.S.A.

Memo on current situation

Date: July 15, 1975

To:

- ① Propagation of hastily drawn restrictive regulations - esp. re education.
- ② Militarization of schools, abolition of stud. gov't.
- ③ Cultic aspects of Saemaul training (as dist. from Saemaul public works (which are often beneficial). In ex. - meditation on ~~the~~ saying of Park; reverential plaques of pictures of Park.
- ④ Continued delent. of the leader -
- ⑤ Mass anti-~~communist~~ meetings of this - again not all unjustified, but capable of manipulation.

Stanton

Stanton R. Wilson  
Room 802, Korea Christian Center  
136-46, Yonchi Dong, Chongno Ku, Seoul  
Tel: 29-6757, 29-5936

美國聯合長老教宣教會 駐韓代表室  
代表 禹烈聖 博士  
서울特別市 鍾路區 蓮池洞 136-46  
韓國基督教會館 802號室  
電話 29-6757, 29-5936

**G. United Presbyterian Order for World  
Evangelization  
1201 E. Walnut St., Suite 204  
Pasadena, CA 91106**

1. *Name.* United Presbyterian Order for World Evangelization.
2. *Headquarters.* 1021 East Walnut Street, Suite 204, Pasadena, California, 91106. Telephone 796-7269.
3. *Officers.* Board of Trustees: *President.* Rev. Paul Pulliam, First Presbyterian Church, 320 Date Street, San Diego, CA 92101; *Vice President.* Rev. Albert C. Strong, First Presbyterian Church, 1610 Jensen Avenue, Sanger, CA 93657; *Secretary/Treasurer.* Rev. Ralph D. Winter, Ph.D., 135 North Oakland Avenue, Pasadena, CA 91101.
4. *Board Members.* Rev. Gary W. Demarest, D.D., La Canada Presbyterian Church, P.O. Box 188, La Canada, CA 91606; Rev. Samuel Moffett, Ph.D., United Presbyterian Mission, I.P.O. Box 1125, Seoul, Korea, Rev. Paul E. Pierson, Ph.D., First Presbyterian Church, 1540 M Street, Fresno CA 93721; Rev. Paul Pulliam, First Presbyterian Church, 320 Date Street, San Diego CA 92101; Mr. Donald Roberts, First Presbyterian Church, 2407 Dana Street, Berkeley, CA 94704; Mr. Waldron Scott, The Navigators Inc., P.O. Box 1659 Colorado Springs, CO 80901; Mr. Ronald Seaton, M.D., St. Luke's Hospital, Vengurla, District Maharashtra, Ratnagiri, India; Rev. Albert Strong, First Presbyterian Church, 1610 Jensen Avenue, Sanger, CA 93657; Rev. J. Cristy Wilson, Jr., Ph.D., South Hamilton, MA; Rev. Ralph D. Winter, 135 North Oakland Avenue, Pasadena, CA 91101.

5. *Membership.* The Members of the Board.

6, 7. *Purpose, Program and Activities*

The United Presbyterian Order for World Evangelization (UPOWE) consists of a group of United Presbyterians who seek to respond to God's love in Jesus Christ within the fellowship and discipline of the United Presbyterian Church, and who seek in a particular way to give witness to two special concerns. Our first concern is the evangelization of all people, especially those people who are outside the active evangelistic effort of any Christian body. Our second concern is to cultivate a life style which reflects in its level of consumption the priority which we place upon world evangelization.

Our first concern is specified in the name of the organization by the words "world evangelization." While we as members of the UPOWE fully recognize the validity of church to church relationships, shared ministry and inter-church aid, we also seek to respond to what we conceive to be a specific call to share the gospel among people to whom no credible witness of the redemptive work of Jesus Christ is offered.

Our second concern is suggested in the name of the organization by the word "order." We confess our conscious and unconscious acquiescence to the consumer-oriented values of our society which have not left us less free to act as responsible stewards of the bounty entrusted to us. Now more than ever, as our awareness of world hunger and human need is so acutely sharpened, we seek to respond to what we conceive to be a specific call to be better stewards by forming a community bound together by the common commitment of setting voluntary limits upon the level of our consumption in order that the remainder of our income may be devoted to the cause of Jesus Christ. We have chosen to pursue this challenge through a community in which our individual resolve may be strengthened by a mutual covenant and a shared financial discipline in much the same way that has been accomplished routinely and has always been assumed by missionary personnel across the generations.

Let there be any misunderstanding it is not our intention to abandon nor overlook the channels of funding and services presently established by our church, but to work in ways that are harmonious, cooperative and supplementary. Furthermore we expect that our fellowship will be paralleled in other communions and that our relationship with such sister communities will fulfill the highest ecumenical expectations.

8. *Publications.* The UPOWE Newsletter.

9. *Financial Statement*

Beginning Balance, Sept. 9/74	0.00
Income	
Donations	250.00
Disbursements	
Office Supplies	37.50
Rent	75.00
Telephone	82.00
	<u>194.50</u>
Closing Balance	55.50

Independent check was made.

10. *General Comments.*

The UPOWE was called upon to present the option of the "mission order" at the PUBC sponsored Missions Consultation November 18-20, 1974. Its major organizational activities took place early in 1975, and so are not reported here.

The above is a clipping from the General Assembly Blue Book, Section K, which records reports from organizations classifiable under FORM OF GOVERNMENT, Chapter XXIII. This report went to the Committee on Minutes and Reports, I, and was reviewed and discussed there. They asked for someone from the organization to speak on its behalf. My wife, a commissioner this year, phoned me at a consultation at Ventnor and I came on an earlier plane and addressed the committee for about 15 minutes. Questions were simple and uncritical. The committee recommended to the plenary that this organization be recognized and be given status as a Chapter 28 organization. In the same meeting the committee recommended that the Presbyterian Gay Caucus be denied status. On Saturday the 17th of May the plenary, after long and polarized discussion about the Gay Caucus, passed the UPOWE without a single question from the floor. This means simply that the General Assembly minutes will record our report as above submitted. It is now our task to make the vision a reality. I did not make clear that my wife actually was a member of the Committee that dealt with our report. We cannot likely expect this advantage every time! The following day I ate breakfast with Oscar McCloud and he did not seem to be concerned.

Ralph D. Winter, 24 May 75

5/24





# NEWSLETTER

UNITED PRESBYTERIAN ORDER FOR WORLD EVANGELIZATION  
1021 E. Walnut Street, Suite 204  
Pasadena, Calif. 91106 • (213) 796-7269

UPOWE GUIDELINES

Rev. May 1975

#### BOARD OF DIRECTORS

Paul R. Pulliam, President  
Albert C. Strong, Vice President  
Ralph D. Winter, Secretary/Treasurer  
Gary W. Demarest  
Samuel H. Moffett ✓  
Paul E. Pierson  
Donald Roberts  
Waldron B. Scott  
Ronald Seaton  
J. Christy Wilson, Jr.

1. The fundamental goal of the order is to minimize expense and maximize outreach, but to do this while paying due attention to the human dimension of the membership, and to work with maximum flexibility, with a minimum of rules.
2. The easiest direct description of what is intended is that the order will establish a living standard within the U.S. for people not in "full-time service" similar to that which has long been established for missionaries on the "foreign" field. The application in the U.S. (to supporters) of the conditions surrounding the employment of missionary personnel on the field would seem to be a valuable and positive step forward.
3. The order will not control what members earn or own, where they live, or how they support themselves, merely the level of their consumption and the general direction of their employment of the rest of their resources.
4. The order will offer phased encouragement to members leading them and training them to avoid unnecessary expense of time, money and health.
5. The order will not encourage anyone to give away funds necessary to cover the five basic securities everyone needs, and will seek the best ways for members to cover these needs.
6. The order will offer phased encouragement to members, leading them to significant intellectual mastery of the overall task of world evangelization, and will seek to employ them in this task.
7. The durability of the order in its original dedication can only be maintained by selection in and selection out. There must be a mechanism for screening in and a method for members to withdraw, either on their own volition or on the decision of the order. At the same time the order will not penalize people for withdrawal lest people be encouraged to stay in for base motives.
8. The order will try very hard to avoid the involuntary socialization of members' children.
9. The order will work along denominational lines but at the same time will encourage fellowship and community between the denominational sub-communities.
10. The order will take great care to prevent its activities from conflicting in any way with a member's relationship and responsibilities to local congregations.

These paragraphs represent basic ideas we have thus far discussed. They do not constitute procedures much less final conclusions. We invite your own response to them.

An International  
Review

Volume III

Number 4

October, 1975



# Missiology

## EDITORIAL BOARD

Alan R. Tippett, Editor  
R. Pierce Beaver  
James A. Bergquist  
Janet C. Carroll, M.M.  
Charles W. Forman  
Cal Guy  
Eugene Hillman, C.S.Sp.  
Wi Jo Kang  
Louis J. Luzbetak, S.V.D.  
Malcolm Martin, S.A.  
Gottfried Oosterwal  
Paul R. Orjala  
George W. Peters  
James A. Scherer  
William A. Smalley  
Thomas F. Stransky, C.S.P.  
Charles R. Taber, Chairman  
Virginia Unsworth, S.C.  
Ralph D. Winter

## EXECUTIVE COMMITTEE

Louis J. Luzbetak, S.V.D.  
President  
Divine Word College  
J. Herbert Kane  
Vice President  
Trinity Evangelical  
Divinity School  
Ralph D. Winter  
Secretary-Treasurer  
Fuller Theological Seminary  
135 N. Oakland Avenue  
Pasadena, California 91101  
Gerald H. Anderson  
R. Pierce Beaver  
John T. Boberg, S.V.D.  
J. Walter Cason  
Arthur F. Glasser  
Ann Gormly, S.N.D.deN.  
Jack F. Shepherd  
Simon E. Smith, S.J.  
Ted Ward

## PUBLISHED QUARTERLY

January, April, July October  
Application to mail at Second-class  
postage rates is pending at  
Pasadena, California 91101  
and additional entry offices.

## SUBSCRIPTIONS

\$8.00 per year.  
\$3.00 for single copy, \$2.50 if  
payment accompanies order.

All correspondence concerning  
subscriptions should be directed to:  
Lorraine Pellon,  
P.O. Box 1041  
New Canaan, Connecticut 06840

All editorial correspondence should  
be directed to:

Alan R. Tippett, Editor  
American Society of Missiology  
135 N. Oakland Avenue  
Pasadena, California 91101

Advertising correspondence, address to:  
William Carey Library  
533 Hermosa Street  
South Pasadena, California 91030

## PUBLISHERS—BUSINESS ADDRESS

American Society of Missiology  
Ralph D. Winter, Secretary-Treasurer  
135 N. Oakland Avenue  
Pasadena, California 91101

Missiology is a forum for the ex-  
change of ideas. The articles in  
the journal are the opinions of  
the respective authors, and do not  
necessarily represent the views  
and opinions of the editor,  
editorial board or publisher.  
The same applies to the advertise-  
ments.

Missiology is indexed in:  
Christian Periodicals Index  
Index to Religious Periodical Literature  
Religious and Theological Abstracts

## The Earliest Asian Christianity

---

SAMUEL HUGH MOFFETT

**I**N a day when much is written on the urgency of "Asianizing" or "Africanizing" Christianity, lest it remain an alien growth on the continents of the Third World, it may be well to remember that indigenization (or contextualization, to use the currently more fashionable word) is no new phenomenon. It is as old as St. Paul, and historians have debated for decades whether the Hellenizing of Jewish Christianity in the West was an indispensable step in its growth, or an inexcusable dilution of its purity, or whether, in fact, it occurred at all.

It is too often forgotten that the Gospel moved east, and Asianized (if it was not, indeed, already Asian) as early as it moved west, and Hellenized. Why has not more attention been given to the Orientalizing of Christianity by the Nestorians? Before Christianity is too recklessly Asianized in the twentieth century, it might not be amiss to look back at church history and try to determine what Asianization meant in the first few centuries as revealed in the development of the Nestorian church.

One reason, of course, for the neglect is the comparative paucity of materials available on the Nestorian roots of Asian Christianity. The surviving documents are too slender a base to support some of the bold and contradictory statements made about these earliest Christians of Asia. Mingana (1925:347) calls them the greatest missionaries the world has ever seen. Legge dismisses them as "degenerate" (Foster 1939:112). Atiya (1968:265) selects 1000 A.D. as the date of the climax of Nestorian expansion and power. Foster takes the same date (987 A.D.) as the time of the eclipse of Nestorianism in China and the dismal end of two centuries of persecution and decline (1939:115ff.) In the field of theology the same contradictions persist. Nestorians are either heretics, condemned by the ecumenical councils, or they are ancient and apostolic Asian Christians untainted by the perversions of Western Greek philosophy (Bethune-Baker 1906).

Some of these contradictions are only apparent. Nestorianism is not an undivided continuum. In third century Osrhoene it could have been vastly different from what it became in thirteenth century China. In fact, third century Nestorianism is not, properly speaking, Nestorianism at all. Nevertheless, it is on this earliest period — the period of first adjustments to non-Roman, Asian culture — that I wish to focus, for here, I believe, is the earliest Asian Christianity.

A word about my use of terms: I will speak of the *Nestorian* church, though that name was not used officially by Nestorians until the thirteenth century. Their own proud name for their church was the Church of the East. But east and west are confusingly relative terms, and since to most Christians Eastern Church means Eastern Orthodoxy, it seems best to use the less accurate but more prevalent name, Nestorian. The term "Asian Christianity" is also open to more than one interpretation. In this article I use it culturally, not geographically. Jerusalem, Antioch and Armenia are all geographically in Asia, but politically and culturally they belonged sooner or later to the West, to the Roman Empire. "Asian Christianity" as used here will refer rather to churches that grew and spread outside the Roman Empire in ancient, Oriental kingdoms stretching along the Old Silk Road from Osrhoene to China, and from Adiabene to India.

The general outline of Nestorian expansion to the east is familiar. Already, before the end of the first century,<sup>1</sup> the Christian faith broke strongly across the borders of Rome into "Asian" Asia. Its first roots were probably in the tiny independent principality of Osrhoene and its capital city, Edessa, where the Euphrates River curves across the Syrian border into modern Turkey.<sup>2</sup> From Edessa, the faith spread to another small kingdom 400 miles farther east across the Tigris River, the kingdom of Adiabene, with its capital at Arbela, near Nineveh. Arbela became the "nerve center," as Mingana calls it, of Christian missionary penetration into Central Asia (1925:299).

By the end of the second century, Christians are mentioned as far east as Bactria in what is now northern Afghanistan, and mass conversions of Huns and Turks in Central Asia are reported from the fifth century onwards (*ibid.* 301ff.). By the seventh century, Persian missionaries had reached the "end of the world," Chang'an, the capital of T'ang dynasty China. The

Chinese received them courteously and promptly put a library at their disposal (Saeiki 1951: 115). But Chang'an was not the end of the world. The Chinese called it the center. Its empire was greater than either Rome or Persia, and its library larger than any in the West, including the famous library of Alexandria. It might well have become the center for the evangelization of Asia. But it did not.

One of the great mysteries in the history of missions is why Christianity, having at last reached the heart of the Chinese Empire, disappeared from there so quickly. Only two hundred years later it had virtually vanished. Most writers seek for the answer in scanty records that survive from the Chinese missionary frontier. It could be equally important to study more abundant records of its roots in Syria and Persia for clues to explain both the amazing strength of the Nestorian missionary advance, and its equally surprising collapse.

Early Syro-Persian Christianity may be divided roughly into four periods:

1. The Edessa-Arbela period: the Syrian roots. (100—226 A.D.).
2. The Sassanian period: the Persian base. (226—642 A.D.).
3. The Arab period: survival in isolation (642—1258 A.D.).
4. The Mongol period: revival and destruction (1258—1500 A.D.).

For purposes of chronological comparison, let me add some dates for Nestorian Christianity in China.

1. The rise of Nestorianism in T'ang China. (635—781 A.D.).
2. The disappearance of T'ang Christianity. (781—980 A.D.).
3. Temporary reappearance under the Mongols. (1200—1368 A.D.).

In this article I will deal only with the earliest period, the Edessa-Arbela, or Syrian, period. The principal primary sources include two works from the first two Asian theologians, that radically dissimilar pair, Tatian the ascetic, and Bardaisan the hedonist. Tatian's *Address to the Greeks* establishes the distinctively Asian character of Syrian Christianity outside the Roman empire while Bardaisan's *Dialogue on Fate*<sup>3</sup> proves the intellectual originality of the Edessene theological tradition. These two works are all that survive from the second-century theologians.<sup>4</sup> *The Acts of Tomas*, which is perhaps from the early third century, represents another side of Edessene Christianity, the

Some of these contradictions are only apparent. Nestorianism is not an undivided continuum. In third century Osrhoene it could have been vastly different from what it became in thirteenth century China. In fact, third century Nestorianism is not, properly speaking, Nestorianism at all. Nevertheless, it is on this earliest period — the period of first adjustments to non-Roman, Asian culture — that I wish to focus, for here, I believe, is the earliest Asian Christianity.

A word about my use of terms: I will speak of the *Nestorian* church, though that name was not used officially by Nestorians until the thirteenth century. Their own proud name for their church was the Church of the East. But east and west are confusingly relative terms, and since to most Christians Eastern Church means Eastern Orthodoxy, it seems best to use the less accurate but more prevalent name, Nestorian. The term "Asian Christianity" is also open to more than one interpretation. In this article I use it culturally, not geographically. Jerusalem, Antioch and Armenia are all geographically in Asia, but politically and culturally they belonged sooner or later to the West, to the Roman Empire. "Asian Christianity" as used here will refer rather to churches that grew and spread outside the Roman Empire in ancient, Oriental kingdoms stretching along the Old Silk Road from Osrhoene to China, and from Adiabene to India.

The general outline of Nestorian expansion to the east is familiar. Already, before the end of the first century,<sup>1</sup> the Christian faith broke strongly across the borders of Rome into "Asian" Asia. Its first roots were probably in the tiny independent principality of Osrhoene and its capital city, Edessa, where the Euphrates River curves across the Syrian border into modern Turkey.<sup>2</sup> From Edessa, the faith spread to another small kingdom 400 miles farther east across the Tigris River, the kingdom of Adiabene, with its capital at Arbela, near Nineveh. Arbela became the "nerve center," as Mingana calls it, of Christian missionary penetration into Central Asia (1925:299).

By the end of the second century, Christians are mentioned as far east as Bactria in what is now northern Afghanistan, and mass conversions of Huns and Turks in Central Asia are reported from the fifth century onwards (*ibid.* 301ff.). By the seventh century, Persian missionaries had reached the "end of the world," Chang'an, the capital of T'ang dynasty China. The

which became the root-faith of Nestorian missionary expansion across the continent? For one thing, it was emphatically and unashamedly Asian. "I am an Assyrian," said its first theologian, Tatian, proudly, writing about 170 A.D. The whole thrust of his *Address to the Greeks* is a recapitulation of all the ways in which Asia (i.e., the non-Greek world) excels the West. Where did the Greeks learn their astronomy, he asks. From Babylon, from Asia. Their alphabet? From the Phoenicians, from Asia. Their poetry and music? From Phrygia, from Asia. Their postal system? From Persia, from Asia. "In every way the East excels," said Tatian in his *Address to the Greeks*, "and most of all in its religion, the Christian religion, which also comes from Asia and which is far older and truer than all the philosophies and crude religious myths of the Greeks."

This Asian Christianity for a thousand years spread faster and farther than either of the Western sects, Roman Catholicism or Greek Orthodoxy. It was further distinguished by intense missionary activity, excessive asceticism, theological orthodoxy (for the most part), and a quickness to indigenize, all of which help to explain its rapid cross-cultural expansion.

Its first characteristic was missionary compulsion. From the very beginning, Nestorian, or "Syrian" Christianity as it is better called in this period, was a spreading, evangelizing faith, growing so fast that within a century and a half it had broken out of its first bastions in the little semi-independent border principalities of Osrhoene (Edessa) and Adiabene (Arbela) and had permeated the Persian Empire from "the mountains of Kurdistan to the Persian Gulf" (Mingana 1925, 1:27; Stewart 1928:4). The widespread popularity of a "missionary romance" like the *Acts of Thomas* was no accident. Edessa's heroes were missionaries. Inevitably such literature abounded in dubious miracles and triumphalism, but there is also a curiously authentic note of reluctant compulsion in the old traditions of the first Syrian missions. Thomas, for example, in the *Acts*, goes to India, not in the all-conquering, aggressive manner of the usual missionary hagiographies, but is dragged fighting all the way against his "call" to Asia. The book opens with the apostles gathered in Jerusalem to obey the Lord's commission to "go into all the world." They draw lots to divide the world between them. When the lot for India falls to Thomas, he refuses to go. "I am too weak to travel," he says, "and how can I, a Hebrew, preach to



romantically superstitious popular faith of the time (see Klijn 1962). Another work, dating perhaps to the second century, the *Odes of Solomon* (Charlesworth 1973) throws light on the liturgy and asceticism of the period, and two later works, the fourth-century *Doctrine of Addai* (Cureton 1967:6-23), and the sixth-century *History of Mshiha-Zkha* (Mingana 1908:1-168) contain the traditional histories of the beginnings of Christianity, the one in Edessa, the other in Arbela. A different version of the Arbela tradition is found in the *Acts of Mari* (Abbeloos 1885), which dates to about the same period.

The Christianity which these ancient documents portray is the first clearly delineated expression of the faith outside the Roman Empire and, therefore, the earliest example of what can properly be called Asian Christianity (See Medlycott 1905).

Ancient tradition traces this Syrian Christianity back to earliest apostolic times. Eusebius, the father of church history, incautiously connects it with Jesus himself. A letter (he asserts) was found in the Edessa state archives written by Christ to King Abgar promising to send a missionary healer. The Jesus-Abgar correspondence became famous and the legend refused to die even after papal condemnation as spurious, in the fifth century (Segal 1970:62-77). It contains at least this much truth: Edessa is undoubtedly one of the oldest centers of the Christian faith in the world. It had the earliest known Christian church building; it produced the first New Testament translation, the first Christian king, the first Christian state, perhaps the first Christian poet, and even the first Christian hermits. The church building is mentioned in the *Chronicles of Edessa* in its account of a great flood in the year A.D. 201 which damaged "the nave of the church of the Christians" (*ibid.* 24). The first New Testament translation was Tatian's harmony of the gospels, the *Diatessaron*, which was probably compiled either in Edessa or Arbela (Burkitt 1904:76). The first Christian king, as tradition has it, was Abgar the Black, of Edessa, a contemporary of Jesus. This is doubtful, to say the least. But by firmer historical evidence, it could very well have been that king's later successor, Abgar the Great (A.D. 177-212), friend of the Christian philosopher-poet Bardaisan, and protector of the church. If so, then Asia had a Christian king and a Christian state a hundred years before the conversion of Rome under Constantine.<sup>5</sup>

But what kind of Christianity was the Syrian Christianity

The *Doctrine of Addai* had pointed to the Jewish connection long before: "The Jews also skilled in the law and the prophets, who traded in silks, they too were convinced and became disciples" (Cureton 1864:14).

Underlying and empowering the missionary spirit of the Syrian church was a trio of important virtues indispensable for Christian mission: discipline, faithfulness to the Gospel and adaptability. A political factor, also, should not be minimized, namely, that it was free to evangelize, more so at that period than was the church in the West.

The first of the trio is discipline. The example of the Apostle Thomas in the *Acts of Thomas* set the tone for an ideal of rigorous self-denial which permeated the early eastern church. This is how Thomas is described:

. . . he fasts much and prays much, and eats bread and salt and drinks water, and wears one garment, and takes nothing from any man for himself, and whatever he has he gives to others (Klijn 1962:74).

The theological roots of this ideal can be traced back to Tatian, that most anti-western of all church fathers. His writings emphasize a radical denial of all the world of matter — meat, wine, possessions and even marriage.

But there was much that was not so darkly negative about Syrian asceticism, most importantly, perhaps, its concept of the Christian life as a life focused and disciplined by a direct covenant relationship with God. The discipline of the covenant appears in the earliest Syrian documents. The *Odes of Solomon*, found in 1909 and attributed to the primitive second-century Edessene church, lay particular stress on the centrality of the covenant. It is a discipline of commitment between God and man in which both are bound by an oath, a covenant promise, and in which "man's responsibility is taken as seriously as God's grace." The true Christian is a "son of the covenant" or "daughter of the covenant," bound to God by oath as a warrior against the world, the flesh and the devil (Voobus 1956: 13, 63, 100ff.). In this concept of the church as a "community of the covenant" lie the roots of Syrian monasticism, which Atiya (1968) has called "the backbone of Nestorian missionary expansion."

Another characteristic of that early Syrian Christianity was its faithfulness to the Gospel. This has not always been acknowledged. Until recent discoveries brought to light the

Indians?" He does go, finally, but only after the Lord, as a last resort, appears and sells him as a slave to an Indian merchant who carries him off in servitude to the east (James 1924:365).

The same note is found in one of the Arbela missionary traditions. Here, the missionary is Mari, disciple of Addai, the disciple of Thomas, who is sent out from Edessa "to the regions of the east" but writes back in failure, "The inhabitants are worthless heathen. I am not able to do any good." He begs to return, but the church orders him to persist, so reluctantly he sets himself to the evangelization of Persia (Abbeloos 1885:43-138; Stewart 1928:3ff.). There is no question that from the beginning the Asian church was a missionary church, and if in missionary motivation its missions seem to be more missions of obedience than of zeal and love, it was in this not at all unlike the primary pattern of the New Testament church (Acts 8:26ff.; 13:1-4).

Consciously or not, those first Syrian missionaries seemed to follow a strategy of missionary expansion which has almost always been characteristic of the church's periods of greatest advance, that is, evangelization not so much of individuals as of peoples in racial or cultural groupings as they become receptive to the Gospel. There is persuasive evidence that in the earliest period of Asian expansion these "bridges of God" (as they have been called by McGavran 1955) were the communities of the Jewish *diaspora* in Syria and Mesopotamia. In Edessa, for example, the legendary missionary Addai, finds his first shelter with Tobias, a Jew, according to Eusebius. Arbela's earliest Christianity was even more pronouncedly Jewish. Its kings had been converted to Judaism in the first century, according to Josephus, and the transition to Christianity must have occurred very shortly thereafter if the legends of Mari are to be believed.<sup>6</sup> At any rate, it is a fact that in the later sixth-century *History of Mshiha-Zkha*, the earliest bishops of Arbela all have Jewish names — Isaac, Abraham, Noah, Abel — and only later do the names become Syriac and Persian. Segal ably summarizes this aspect of the Syrian missionary advance:

Christian evangelists found in the Jewish communities tools ready to hand for the diffusion of their faith; for they were close-knit congregations, respected by their neighbors, willing to accept the Christians as allies against the dominant paganism, well-acquainted with the methods of analysis and argument best suited to the theological climate of the country, and well-acquainted too with the doctrines of the Old Testament (1970:43).

from standard English" (1889:12). It was not only the language of Jesus, it was also the language of the people, the lingua franca of the whole Syrian and Mesopotamian world. Not until the Gospel was presented in the popular tongue did it begin to spread outside the Greek-speaking cities into the Syrian countryside (Burkitt 1904:45). Emphasis on the vernacular remained a characteristic of Nestorian missions. In Persia, later, even when the ecclesiastical language remained Syrian, the language of mission was Pahlavi. In the Far East, Nestorian missionaries gave alphabets to Mongol tribes like the Uighurs so that they might read the Word in their own tongue.

The three effective marks of the primitive Syrian church, discipline, fidelity and adaptability, put their stamp so indelibly on the resulting waves of missionary outreach that four centuries later when missionaries at last reached China, the faith they brought to the court of the T'ang emperors was still called the "Syrian religion" (Saeki 1937:79) though the Nestorians had long since been expelled from Syria and had found a new church home and base in Persia.

It would be tempting to stop here, but there is a less appealing side of the picture which must be mentioned in closing. As the virtues of the early Syrian Christians of Edessa and Arbela help to explain the incredible achievements of Nestorian missions, so also do its weaknesses throw light upon the disappearance of that church from the pages of history.

Each of its virtues seems to have had an obverse, distorting shadow. Its discipline, for example, proved all too vulnerable to the warping influences of fanaticism. What began with the promise of a community of committed who had covenanted with God to save the world too often ended only as a scattering of unwashed hermits whose only covenant was to give up the world. These were the "Encratites", condemned by the West but revered in the East.

Tatian, a very Asian theologian, as we have seen, was called the "father of the Encratites." The word means "those who are self-controlled," and is used of extreme ascetics. There are hints of Tatian's renunciation of the world in his *Address to the Greeks*. The "ignorant soul," without the light of the Logos, he says, "if it continues solitary, . . . tends downward toward matter, and dies with the flesh." And again, "The perfect God is without flesh; but man is flesh," and sin and death come from the lordship of

original teachings of Nestorius and cleared him of most of the charges of his opponents. Nestorianism suffered through the centuries from the stigma of heresy. Even the earlier Syrian church was unfairly made retrogressively suspect, though it had developed in harmony with the West for three hundred years before Nestorius was born, and though Nestorius was from the Roman west not the Asian east.

The theology of the earliest Asian churches insofar as we can reconstruct it from Tatian's *Oratio*, or in more popular form, from the *Acts of Thomas*, (or even to a lesser extent from the more aberrant Bardiasan), is not significantly more unorthodox than much of the writings of the western fathers in that age when orthodoxy had not yet been defined by the councils. Tatian, for example, takes apostolic authority as the test for scriptural canonicity, acknowledges the deity of Christ and the preexistence of the Logos, and even accepts the incarnation, which is by far the sharpest test of orthodoxy for this period (See Harnack 1901, McGiffert 1960, Bethune-Baker 1903). The *Acts of Thomas*, despite its exaggerated miracles, dubious history, and even perhaps a slight trace of docetism, despite also its attribution of female gender to the Holy Spirit as the "compassionate Mother," is still clear in its gospel message. Salvation is by faith alone in the incarnate, living, risen Lord, who, with God the Father and God the Holy Spirit, is alone to be worshiped and adored, and in whose name believers are baptized (Klijn 1962:77). It was an apostolic faith and an apostolic New Testament that Syria's Asian missionaries carried to the East.

A third characteristic of the Christianity in that early period was its adaptability. It indigenized. It quickly gave Syria the Gospel, not in Hellenistic Greek but in its own tongue. This recognition of the vital importance of evangelizing and teaching in the vernacular may well have been the most important contribution of Edessa and Arbela to the expansion of the faith. As early as the middle of the second century, about 150 A.D., the Mesopotamian scholar, Tatian, had translated the gospels out of the *koiné* Greek, in which he felt they had been imprisoned, and put them once again, harmonized in his *Diatessaron*, into the language of Jesus. Syrian Aramaic, which was the language of Edessa and Arbela, differed from the language of Palestine, says professor Burkitt, "hardly more than lowland 'Scots' differs

By the end of the fourth century, the Western Church had begun to condemn as heretical the more radical sects of the Encratites. The West eventually managed to regulate its monasticism. Its monks became its scholars. But in the Eastern Church the ascetics were too numerous, too powerful, and too popular to be condemned and that Church capitulated and made its peace with them (Lietzmann 1961:169). Too often the saints of the early Asian church were the unwashed, celibate hermits and anchorites living in the caves of the deserts, or on high pillars baking in the sun.

It was a distortion of the Gospel that produced this warping of the concept of Christian discipline. What was said earlier about the Eastern Church's fidelity to Christian truth must now, alas, be qualified. It is true that the fundamentals of the faith can all be found in these second century Syrian documents, but it is also true that the second century in Asian Syria produced only two theologians — Tatian and Bardaisan — and of these two, the first was "half Father and half heretic" and the other had to be excommunicated.

Tatian has been defended from the attacks of Western opponents, such as Irenaeus, on the grounds that his Orientalizing of the Christian faith was no more of a distortion than their Hellenizing of it (Carrington 1957:164), but it is difficult to support a renunciation of the world so radical that Tatian begins to wonder whether a God who would create the world of matter which is evil could really be the supreme God. Tatian is so repelled by sex, even in marriage, that he doubts whether Adam was really saved, or that Jesus could be a physical descendant of David (Harnack 1905; Voobus 1956).

As for Bardesanes, it is still a question how far his conversion from philosophic gnosticism was able to "wipe away the filth of the old heresy," as Aytoun has put it. But he is at least a refreshing change from the grim asceticism of Tatian. What Drijvers has said about Bardaisan and Mani applies as well to the startling contrast between Bardaisan and Tatian. "The difference," says Drijvers, "is between an optimistic view of man and a pessimistic view, between an active fighter against evil and a passive ascetic, between acceptance of existence and longing for salvation" (1965:226).

Bardaisan (or Bardesanes, as he is known in Latin) was an Edessene nobleman, a sportsman, a friend of the King, a poet and philosopher who thoroughly enjoyed the luxuries of his

matter: "Matter desired to exercise lordship over the soul" and "gave laws of death to men."

He is even more extreme in some of his lost works, but it must be remembered that these survive only in the quotations of his enemies and must be received with caution. It is in these works that he is said to have rejected meat, wine and even marriage. Jerome, for example, writes, "Tatian . . . the very violent heresiarch of the Encratites, employs an argument of this sort: 'If any one sows to the flesh, of the flesh he shall reap corruption;' but he sows to the flesh, who is joined to a woman; therefore he who takes a wife and sows in the flesh, of the flesh he shall reap corruption" (quoted in Roberts, Donaldson & Coxe 1903:82).

The same tone of abnormal self-denial runs through the *Acts of Thomas*. Marriage is considered sinful. The apostle is invited to sing at the wedding of a royal princess and sings so persuasively of the "incorruptible and true marriage" which is union with God alone, that the royal bride and groom renounce the joys of married life and consecrate themselves in perpetual virginity to Jesus Christ, the Heavenly Bridegroom (Klijn 1962:66-71).

This unbiblical, over-asceticism became the popular model of spirituality in the Eastern Church. Ascetic monasticism may actually have originated in Syria, rather than in Egypt, as is usually stated. It was not until A.D. 270 that St. Anthony of Egypt, whom Athanasius called "the founder of asceticism" renounced the world, whereas Tatian, the father of the Encratites, lived a whole century earlier. The lonely monks of the Syrian desert were even more fanatical than their Egyptian counterparts. They chained themselves to rocks. They bent their bodies under huge iron weights. They walled themselves up in caves. They set themselves on fire (Voobus 1956:passim). The first of whom we have record was Atones, who lived like a wild beast in the caves of Edessa, by the well where Jacob met Rachel. His only food was uncooked grass (Carrington 1957:212). In many ways the Encratites more resembled today's Hindu *fakirs* than Christian saints; so much so, in fact, that one recent scholar traces their wild excesses not to Tatian, but to pagan India through the corrupting influence of Manichaeism (Voobus 1956:164). Mani, it will be remembered, journeyed from Mesopotamia into India and back around A.D. 300, and Ephrem of Edessa, writing shortly thereafter, denounces him for bringing back "the lie from India."

Persian lions did not lie down easily with the Christian lamb, and in the end they destroyed Bardaisan.

Just as serious is the possibility that the popular Christianity of Edessa, the faith of the ordinary believers, was from the beginning cripplingly infected with pagan superstitions, and that the Christian literature of the time, rather than condemning it, accommodated itself to it. Bardaisan, at least, was finally charged with heresy, but the magical and mythological fantasies embedded in the *Acts of Thomas*, for example, which was enormously popular in Edessene Christian circles, were not only tolerated but perhaps encouraged.

An issue is the disputed cult of the Heavenly Twins in Edessa, and the purported adaptations of the St. Thomas missionary tradition to take conscious advantage of its popularity. Two great pillars, fifty feet high, still stand on the citadel in Edessa (now Urfa). It is claimed that they marked a temple of the Dioscuri, the divine twins of the Roman Pantheon, Castor and Pollux, the wonder-working gods of storms and healings and carpenters. The Roman deities may even have been later substitutes for an older, Asian set of divine twins, the Edessan gods of Nebo and Bel.

At any rate, it has been charged that when the early missionaries brought the Christian faith to Edessa, instead of trying to abolish the ancient pagan worship, they cunningly substituted for the pagan twins a set of Christian twins. But where would they find twins in the gospels? One was easy to identify, "Thomas, called Didymus" (John 11:16), or "Thomas the Twin." But his twin? This is where a questionable bit of adaptation is said to have occurred. In the *Acts of Thomas*, the apostle, called Judas Thomas, is the twin of Jesus himself! A demon notes the resemblance. A colt miraculously speaks and addresses him as "Twin of the Messiah." A bride sees the Lord and mistakes him for Thomas, but the Lord replies, "I am not Judas (Thomas), but I am the brother of Judas."<sup>9</sup>

If this is indeed not coincidence but a calculated attempt to trade on latent superstitions among the people of Edessa, and if this is one reason why the *Acts of Thomas* was so popular and the Thomas tradition so strong there, it raises serious questions concerning the honesty and methods, if not the motives, of the



position.<sup>7</sup> His theology is a theology of freedom, not restraint. God made man free and commands him to do nothing he cannot do. Man's nature is not to do wrong, but to be free. Fate is strong and can disorder nature, but man's liberty forces back and disorders fate itself (Drijvers 1965:77ff.). Sex is not sin but is to be enjoyed. It is, in fact, purifying. It dilutes the amount of darkness in the world, says Bardaisan, and here he comes dangerously close to a more modern Asian heresy, the secret "restoration" doctrine of the *Tong'il-kyo*, the "*p'i-ka-rum*" or blood sharing of "the Rev." Moon Seon-myung.<sup>8</sup>

But such a comparison is not fair to Bardaisan. There is nothing unhealthy in his championing of normal human relationships against the abnormalities of the ascetics. His theological weakness lies in another direction: syncretism. His Christology, his sense of sin and his understanding of salvation are all inadequate because they have been deformed to fit an overarching cosmology derived from so many different sources that it is difficult to grasp any one coherent picture of it. Christ is not the great turning point in the cosmic process, for salvation had already begun, long before, at the moment of creation. Out of the Holy Ghost, the Mother, came two daughters, the earth and sea, and out of the sexual union of the Father and the Mother comes Christ, the Son of Life, who is also the Word of Life, the Logos. This Logos passed through Mary and found lodging in Jesus of Nazareth. The Father and the Mother (i.e., God the Father and God the Holy Spirit) are also the Sun and the Moon, and like the stars, have mysterious, spiritual power to shape man's fate and limit his freedom. Salvation and freedom come from knowledge, knowledge of the Logos, the Son of Life, the "spirit of preservation," which the Moon receives from the Sun and sends into the world (see Drijvers 1965:85-224).

In this confused and fanciful mixture of astrology, cosmology and theology are the seeds of Bardesanes' downfall. In the end, his keen, inquiring mind — Burkitt (1904:157) calls him "the only original thinker which the Syriac Church produced" — fell prey to the besetting sin of the syncretist, a willingness to adapt the faith so far that it loses its own Christian identity. Oriental astrology, Greek philosophy, sub-Christian Gnosticism, Persian magic and Hellenistic science all fought with the Christian faith to find a place within his system of thought. But the Greek and

## References Cited

- Abbehoos, J.B. (ed.)  
 1885 "Acta Sabcta Maris, Assyriae, Babyloniae ac Persidis seculo I Apostoli. . ." *Analecta Bollandiana* tom. IV Brussels: Soci  t   des Bollandistes
- Atiya, A.S.  
 1968 *A History of Eastern Christianity* [1898] London: Methuen & Co. Ltd.
- Aytoun, R.A.  
 1915 *City Centers of Early Christianity* London: Hodder & Stoughton
- Bethune-Baker, J.F.  
 1903 *An Introduction to the Early History of Christian Doctrine* London: Methuen & Co. Ltd.  
 1908 *Nestorius and His Teaching: A Fresh Examination of the Evidence* Cambridge: The University Press
- Burkitt, F.C.  
 1899 *Early Christianity Outside the Roman Empire* Cambridge: The University Press  
 1904 *Early Eastern Christianity* London: Murray
- Carrington, Philip  
 1957 *The Early Christian Church* Cambridge: The University Press
- Charlesworth, J.H. (ed. and tr.)  
 1973 *The Odes and Psalms of Solomon* Oxford: The Clarendon Press
- Cureton, Wm.  
 1967 "The Doctrine of Addai" *Ancient Syriac Documents* [1864] London: Rivington
- Drijvers, H.J.W.  
 1965 [*The Book of the Laws of Countries: Dialogue on Fate of*] *Bardaisan of Edessa* Assen: Van Gorcum
- Foster, John  
 1939 *The Church of the T'ang Dynasty* London: Society for Promoting Christian Knowledge
- James, M.R., (tr.)  
 1924 *The Acts of Thomas, The Apocryphal New Testament* Oxford: The Clarendon Press 364-438
- Harnack, Adolf von  
 1904 *Expansion of Christianity in the First Three Centuries* J. Moffat, ed. and tr. New York: Harper
- Harris, J. Rendel  
 1903 *The Dioscuri in Christian Legends* London: C.J. Clay and Sons  
 1906 *The Cult of the Heavenly Twins* Cambridge: The University Press
- Klijn, A.F.A.  
 1962 *The Acts of Thomas: Introduction, Text, Commentary* Leiden: E.J Brill
- Lietzmann, Hans  
 1961 *A History of an Early Church* B Lee Wolf, tr. Cleveland: World Pub. Co.
- McGavran, Donald  
 1955 *The Bridges of God* New York: Friendship Press
- McGiffert, A.C.  
 1960 *A History of Christian Thought* New York: Charles Scribner's Sons

first waves of Asian evangelists in Syria. It would represent a potentially fatal misuse of the principle of adaptation.

The example of Bardaisan and the Thomas legends in the days of the Nestorian beginnings are perhaps a foreshadowing of what four centuries later may have happened in China, when, as the Oxford scholar, James Legge has observed, the Nestorianism of the missionary frontier allowed itself to be "swamped with Confucian, Taoist and Buddhist ideas" and sank into a "degenerate, nominal" kind of Christianity (in Foster 1939:112).

Such harsh criticism may not be completely justified. After all, the final end of Nestorianism did not come until the conquests of the Persian Mongols, and then it was as much by physical annihilation as by internal decay. Nevertheless, just as the strengths of that early Asian Christianity do much to account for the breadth and rapidity of its expansion, so also its weaknesses may account in some part for its tragic disappearance.

#### Notes

1. J.B. Harnack's monumental *Expansion of Christianity in the First Three Centuries*, lists no Christian communities outside the Empire in the first century, but later discoveries suggest otherwise.

2. J.B. Segal (*Edessa, The Blessed City*) thinks the first Christian center may have been Arbela.

3. For English texts of these speeches, see Roberts, Donaldson and Coxe (1903:59-83) for that of Tatian, and Drijvers (1965) for the *Dialogue*. This latter is sometimes ascribed to Bardaisan's disciple, Philip.

4. The "Thomas" churches of India, even if they date as claimed from the apostle do not emerge from the shadows of undocumented history until at least the fourth century.

5. Segal (1970:73, 80) doubts that Abgar the Great (whom he identifies as the VIIIth, not the IXth Abgar) was actually converted; Aytoun and others call him the first Christian king (1915:140ff.).

6. Segal (1970) emphasizes the Jewish element in Arbela's Christianity, and tends to date the conversion of Arbela even earlier than that of Edessa.

7. A biography of Bardaisan is to be found in the twelfth century *Chronicle of Michael the Syrian*. It is translated by F. Nau, *Une Biographie Inédite de Bardesane l'Astologue. Trecé de l'histoire de Michel le Grand, Patriarche d'Antioche*, Paris, 1897.

8. *Tong'il-Kyo*, which is Korean for Unification Church, is known in the West by its full title, Holy Spirit Association for the Unification of World Christianity (see Yun-Ho Ye 1959:40).

9. Rendel Harris (1903, 1906) links the cult to Edessa and suggests most forcibly the likelihood of syncretistic adaptation. But Segal (1970) rejects Harris' "elaborate theory" that the columns are to the twin deities. See the lively discussion in Marjorie Strachey's *The Fathers Without Theology* for further suggestions that there may have been a pious juggling of traditions.

SAMUEL HUGH MOFFETT  
The Earliest Asian Christianity

430

- Medlycott, A.E.  
1905 *India and the Apostle Thomas: An Inquiry with a Critical Analysis of the Acta Tomae*  
London: David Nutt
- Mingana, A.  
1908 "The History of Mshiha" in *Sources Syriacae* Leipzig  
1925 "The Early Spread of Christianity in Central Asia and the Far East" *Bulletin of the John Rylands Library* 9, 2:347ff.
- Roberts, A., J. Donaldson & A.C. Coxe (eds.)  
1903 *The Ante-Nicene Fathers* New York: Charles Scribner's Sons
- Saeki, P.Y.  
1951 *The Nestorian Documents and Relics in China* [2nd ed.] Tokyo: The Academy of Oriental Culture, Tokyo Institute
- Segal, J.B.  
1970 *Edessa, The Blessed City* Oxford: Clarendon Press
- Stewart, J.  
1928 *Nestorian Missionary Enterprise: The Story of a Church on Fire* Edinburgh: T. & T. Clark
- Strachey, Marjorie  
1958 *The Fathers Without Theology* New York: G. Braziller
- Tatian  
1903 "Address to the Greeks" in Roberts, Donaldson and Coxe 59-83
- Voobus, A.  
1956 *History of Asceticism in the Syrian Orient* Louvain: Subsidiâ Thomas 14
- Ye, Yun-Ho  
1959 *A New Cult in Postwar Korea* Unpublished manuscript: Princeton



Paulist Press  
400 Sette Drive  
Paramus, N. J. 07652

## MISSION TRENDS<sup>#2</sup> "EVANGELIZATION"<sup>99</sup>

CO-EDITORS: Gerald H. Anderson Thomas F. Stransky, C.S.P.

There is an urgent concern to understand and effect the ways by which the Gospel is proclaimed and explained. Many Christians witness a compelling urge to awaken living faith in persons throughout the world.

MISSION TRENDS NO. 2 "Evangelization" focuses on the revived theme 'evangelization'. MISSION TRENDS NO. 1, the first volume in this continuing series treated the "Crucial Issues in Mission Today."

In planning this annual series, the co-editors have the benefit of a wide, prestigious and scholarly circle of consultants from six continents.

MISSION TRENDS NO. 3, now in preparation for 1976, will deal with "Third World Theologies."

JUST  
PUBLISHED

Price: \$2.95 each

Korea Herald, Sept. 7, 1975  
One-Time Hooligan

## Film to Depict Life Of Cheju Christian

Once a notorious backstreet hooligan, blackmailing and cheating the early-arriving blue-eyed missionaries in Pyongyang, Lee Ki-pung eventually found a new life in Christianity. The religious belief did not merely bring a new life in the misbehaving descendant of a royal prince of the Yi Dynasty, but remarkably contributed in spreading Christianity among the citizens of the still firmly closed hermit kingdom of Korea.

Lee also greatly encouraged Koreans under colonial rule by the Japanese later. Despite bloody persecution, he bravely opposed the colonialists policy to force Koreans to worship their national god. His missionary activities were in a sense a nationalistic movement against the ruling foreign power.

The life of the first Presbyterian minister of Korea, marked with dramatic ups and downs, is now being dramatized as an event to celebrate the forthcoming 70th anniversary of Lee's landing on Cheju-do for his lifelong religious and educational commission for residents of the then secluded, poor island.

Director Lim Won-shik holds the megaphone for the 16-millimeter film for evangelical purpose, shooting lots of scenes of the picturesque seaside and in villoges of the lofty Mt. Halla on the island off the south coast of the Korean peninsula.

The film is mainly a religious collaboration of Lee's descendants, who are also faithful Christian believers. The original story was written by his daughter, Mrs. Lee Sa-rye, and was adopted into a scenario by his grandson. The late minister's son-in-law, who is the husband of the scriptwriter, composed the music of strong religious connotation. Mrs. Lee's second son acts the role of the minister.

The life story of the early Christian minister was first known to the public 10 years ago, as his daughter Mrs. Lee Sa-rye won a competition of nonfiction writers organized by the Shin-Dong-A, a monthly magazine published in Seoul.

Entitled "A Martyr Story" (Sungyo-jo), the documentary story drew quick attention among religious circles as well as many general public. The story vividly depicted the Japanese colonialist's brutal oppression of the Korean church. The life story of a hoodlum-turned-priest was also of immense human interest.

Lee was born in 1865 in Pyongyang, and graduated from Pyongyang Theological Seminary in 1907. It was largely due to the tenacious persuasion by Samuel Moffet Sr., one of the earliest American missionaries to arrive in Korea who later established Sungjon University, that Lee abandoned his backstreet life and turned Christian.

In 1908 Lee established the first church on Cheju-do,

which was named Sobu Church. He later founded eight more churches on the island, in addition to Yonglung School and Cheju Kindergarten.

The church minister died in 1943 after being tortured by the Japanese for opposing their policy to brainwash the Korean people by forcing them in practice daily service for their own national god.

"I can never forget the day my old father was dragged to prison like a dog by the Japanese police," Mrs. Lee Sa-rye wrote in a travelogue on her two-month tour to Japanese churches last year. The trip was organized by the Japanese Christian circles on the occasion of the publication of the Japanese version of "Sungyo-jo" there.

At churches around Tokyo and Kobe, Mrs. Lee told Japanese congregations about the harsh repressive measures the Japanese colonial government imposed on the Korean church, especially in the last years of its 36-year rule of the peninsula.

The budget for the production of the religious documentary film is some 12 million won, which includes six million donated by various Christian organizations and individual believers across the country, and four million Japanese yen contributed by the Japan Mission Film Co.

It is expected to be premiered at the Campus Crusade of Korea headquarters at Chong-dong, Seoul, around Sept. 20. And then the film will be shown at churches and institutions for juvenile delinquents over the country. The religious film is also to be distributed to Christian circles in Japan, the United States, Canada, Norway, Sweden, and Africa through the Japan Mission Film Co.



Lee Ki-pung, founder of the first church on Cheju-do Island, is seen with his wife and son in this picture taken shortly before he arrived on the island in 1907.



Members of a family render deep bows before an altar on lunar New Year's Day. A considerable number of Koreans observe the custom.

### Time-Honored Korean

## Ancestral Record

By Pak Yong-pil

Traditionally, genealogical tables in Korea had been kept exclusively by "yangban" (the nobility) class and royalties. But recently, this practice has become more widespread among the general public.

Most people know the origin of their lineage and remember the names and deeds of some successful ancestors recorded in their family history. This time-honored tradition influenced the society of the Yi Dynasty and contemporary scene.

Speaking at a seminar recently sponsored by the Korea Genealogical Society, Kang Chu-jin, president-publisher of the weekly "Kosuh Shinmoon," explained that the major goal of the system is to maintain solidarity and integrity between individual, family and

government in the society.

During the Yi Dynasty said, the basic social unit was not an individual but a family under the patriarchal system. The relationship between the head of family and the members was defined according to the Tang code of China. Then under the influence of neo-Confucianism, the patriarchal nature of family was vastly strengthened. In this connection, genealogical table system provided an individual with strong family-oriented conception, he stressed.

Saying that informal social interactions of a family place frequently according to the tables, Kang continued exchanges of visits and relatives are major merit of the system. Every family has an obligation to keep in a contact with the relatives; provide assistance to them when needed.

Meanwhile, this system weakened the social mobility, thus triggering permanent fixation of social brackets. It encouraged the confrontation to a large extent, between ruling class and the underprivileged, creating inferiority among the latter's pointed out.

According to the Yi Dynasty law, he explained, those who have no family records and unidentified family background were not allowed to apply for "kwago," a government examination for high-rank government offices.

Touching on "che" (ancestor worship) system, Kang said that many of families used to pay tribute to their direct ancestors for four consecutive generations.

"There are no documents available concerning origin of the ancestor customs," he remarked. "There are, however, some records of ancestor customs in the early Three Kingdoms (668) in view of the fact that each kingdom set up its own ancestor's shrine and

PEANUTS

"HOW I SPENT MY SUMMER"

MY PLANS FOR THE SUMMER WERE AMBITIOUS

STUDY FRENCH, LISTEN TO RADIO

ACTIVELY

# The Great Evangelist

by SAMUEL HUGH MOFFETT

God has the message. He does the inviting. We are only doorkeepers

**Y**ou can't be an evangelist, you say? "I'll settle for that," says God. "I'll settle for that. Just be a doorkeeper. I'll be the evangelist." Will you settle for that? Christians who live by the Word of God and obey His secret: we are not really evangelists after

New Testament word *evangel* did to the Anglo-Saxons. Today's word is not *evangel*, nor even *gospel*; for modern man the word is *good news*.

Any definition of the Gospel must encompass three key proclamations, all of which are found in Scripture: the apostolic, the Messianic, and the angelic.

The *apostolic evangel* was the message that the early church carried to the world. The Apostle Paul said, "I am not ashamed of the gospel."<sup>1</sup>

But why wasn't he? Was not the Gospel a ridiculous thing for a Roman to be preaching — full of nonsense about love, meekness, humility, and turning the other cheek, and about a god who died like a criminal? It was rubbish suitable for slaves or women, not for world-conquering Romans. Such was Rome's attitude — self-sufficient and powerful. Rome's standard was the eagle; its symbols were the axe and the short sword, not the cross. Rome wanted victory, not sacrifice; power, not meekness.

So Paul stood up and said to Rome, "The good news I have for you is power."<sup>2</sup>

And this is the first characteristic of the apostolic evangel: power. There is a dynamic and a movement in the Good News that will not suffer compression or containment. It is precisely because the evangel is first of all power that evangelism can never be equated with the cold, clear transmission of orthodoxy to the unbeliever. The power of the Spirit received, the power of a personal encounter with God, this is the good news of the evangel. It is heady stuff.

But the same apostle who was so excited about the power of the Gospel as he begins his Letter to the Romans, goes on to write 12 of the most closely reasoned theological chapters in all of Scripture. Paul was the greatest evangelist in history because he not only had power, he had learn-

ing. If the evangelist's message is not true to the facts it is not good news at all, it is only wishful thinking or false propaganda.

A few months after the Communists overran Peking in 1949 they posted a slogan in huge characters across the walls of a bookstore in Tientsin. It said: "Any fact which is not in accord with revolutionary theory is not a true fact." But for the Christian any preaching which is not in accord with the facts is not the true evangel. "What the apostles preached," said James S. Stewart, "was neither a philosophy of life nor a theory of redemption. They preached events. They anchored their Gospel to history."<sup>3</sup>

The facts Paul chose as his summary of the Good News are the most fundamental facts of all existence: death and life. In Christian symbolism they are portrayed by the cross and the crown. Now, where is the Good News in death? As that durable Puritan, John Owens, put it 300 years ago, the Good News "is the death of death in the death of Christ."<sup>4</sup> The hard facts of sin and death are never isolated in the Biblical evangel apart from the love of God, and the deepest proof of that love is that "while we were yet sinners, Christ died for us."<sup>5</sup> The Bible does not dodge the fact that sin causes death, but its spotlight is not on man's death by sin, but on Christ's death for sin. That is the Good News.

The evangelist must present the facts without apology, but also in love, without condemnation. The late Paul Little tells the story<sup>6</sup> of an intoxicated man who, traveling on a train, lurched into the seat beside Charles Trumbull, the founder of *The Sunday School Times*. Spewing profanity and filth, the man offered Trumbull a swallow from his flask. Trumbull inwardly recoiled, and a lesser man might have blasted the stranger for his condition, but instead Trumbull politely declined the drink, saying, "No, thank you, but I can see you are a generous man." The other's eyes lit up and it was the beginning of a conversation that brought him to the Savior.

That is evangelism. It communicates the Good News which is not condemnation but salvation. The dynamic of the Gospel is its movement from death to life. It took a miracle to wrench the course of history and bring it around from death to life. That was the miracle of the Resur-

rection. Such is the apostolic evangel: power, and death, and life — the fire, the cross, the crown.

Even earlier than the evangelism of the apostles was the *Messianic evangel*, or Jesus' evangelistic ministry. There is a significant difference here. Jesus' own evangel as he preached it in the villages of Galilee focused on an aspect of the Gospel which not all evangelists have recognized: the Gospel of the Kingdom of God. This evangel is the affirmation of the Lordship of Jesus Christ.

Theologians tell us that the earliest creed of the church was "Jesus is Lord." Paul said, "No man can say that Jesus is the Lord, but by the Holy Spirit."<sup>7</sup> The Bible does not give us one creed for evangelicals, "Jesus is Savior," and another for social activists, "Jesus is Lord." The creed of the church and the teaching of Scripture is that "Jesus is Lord and Savior." In other words, no one can say, "Jesus is Lord," who has not first said, "Jesus is Savior." The Messianic evangel calls for commitment both to Christ's Person and to his program.

There is, finally, an *angelic evangel*. Earliest of all proclamations in the New Testament was the evangel of the angels. Luke tells us that the angel declared to the shepherds, "Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you — the Messiah, the Lord."<sup>8</sup>

The lost note in most of our evangelism is hilarity — a Biblical word. The evangel is a theme for singing, and if we cannot sing it, it is not the Gospel. It can be power and fact and ethics and invitation and all the rest; but take the joy out of it, and it does not really grip the heart.

It is as simple as that — the Gospel. If you cannot preach it, at least sing it. Proclaim it as truly and simply and as earnestly as you can. This world of ours is dying for the kind of happiness which the Good News of the love of God in Christ has the power to give.



Samuel and Eileen Moffett in the garden of their home in Seoul, Korea

all. God is. The Great Evangelist is with us, and in us, and for us. Our task is to open the door a little so that men can go in and find him.

Evangelism means preaching the Gospel, and the word "gospel" has a nice, pious ring to it, but we forget that it probably means as little to the average person today as the Greek

■ The Reverend Samuel Hugh Moffett, Th.B., Ph.D., is associate president of the Presbyterian Theological Seminary of Korea in Seoul. Born in Pyongyang of missionary parents in 1916, he is a graduate of Wheaton College and Princeton Theological Seminary. From 1948 to 1950 he was a missionary teacher in China. He and his wife, Eileen, have lived in Korea since 1960. Dr. Moffett is the author of four books; this message is taken by permission from "Evangelism Now," ed. by Ralph G. Turnbull, © 1972 by Baker Book House in Grand Rapids.

(1) Romans 1:16. (2) Cf. Romans 1:4, 16. (3) From "Thine Is the Kingdom," by James S. Stewart, Charles Scribner's Sons, New York. (4) From "The Death of Death," by John Owen. (5) Romans 5:8. (6) In "How to Give Away Your Faith," by Paul E. Little, © 1966 by Inter-Varsity Press, Chicago. (7) Cf. 1 Corinthians 12:3. (8) Luke 2:10-11, NEB.

On January 4, 1909, an English scholar, Dr. J. Rendel Harris, began examining some torn and stained papers that had been lying on his shelf for two years. He had brought them back from the 'neighborhood of the Tigris' Valley in Syria. Among them he found, to his astonishment, a nearly complete 16th-century Syriac manuscript of the 'Odes of Solomon,' a lost apocryphal writing well known to Christian scholars in the first centuries.

These 42 odes, or songs, were apparently the work of a Jewish Christian writer living perhaps in Antioch late in the first century A.D. He has been described as 'a songwriting poetic genius of the first order.' Except for fragments, the odes had been lost for well over a thousand years. Because each ode ends with the expression 'Hallelujah,' scholars believe that the collection may be, apart from the Psalter, the earliest hymnbook of the Christian community.

DECISION is honored to introduce to its readers nine selections from the 'Odes of Solomon.' They will be recognized as authentically 'Biblical' in spirit and tone, even though not composed by Solomon. We hope some young Christians will be captured by their beauty and will set them to music. Read, and let your heart be uplifted! — ED.

#### ODE THREE

I should not have known how to love the Lord if he had not loved me for who is able to grasp the meaning of love except the one that is loved?  
I love the Beloved  
and my soul loves him  
and where his rest is  
there also am I  
and I shall be no stranger  
for with the Lord most high and merciful  
there is no keeping back.  
I have been united with him  
for the Lover has found the beloved  
and because I shall love him that is the Son  
I shall become a son  
for he that is united to him who never dies  
will also himself become immortal  
and he who has pleasure in the Living One  
will become alive.  
This is the Spirit of the Lord  
who does not lie  
who teaches the sons of men to know his ways.  
Be wise and understanding and vigilant.  
Hallelujah.

#### ODE EIGHT

Open, open your hearts  
to the exultation of the Lord  
and let your love be multiplied  
from the heart and even to the lips  
to bring forth fruit to the Lord  
living, holy  
and to speak with watchfulness in his light.  
Rise up and stand erect  
you who sometimes were brought low.  
Speak out  
you who were in silence  
now that your mouth has been opened.  
Be lifted up  
you who were despised  
for your Righteousness has been lifted up!  
The right hand of the Lord is with you  
and he will be your Helper  
and peace was prepared for you  
before your war ever was.  
Hear the Word of truth  
and receive the knowledge of the Most High.  
Keep my secret  
you who are kept by it  
keep my faith

you who are kept by it  
understand my knowledge  
you who know me in truth  
love me with affection  
you who love.

I do not turn away my face  
from them that are mine  
for I know them  
and before they came into being  
I took knowledge of them  
and on their faces I set my seal.  
Hallelujah.

#### ODE TEN

The Lord has directed my mouth by his Word  
and he has opened my heart to his light  
and he has caused to dwell in me  
his immortal life.  
He gave me  
that I might speak the fruit of his peace  
to convert the souls of them  
who are willing to come to him  
and to lead into freedom  
those who are captive.  
I was strengthened and made mighty  
and took the world captive  
and it became to me  
for the praise of the Most High  
and of God my Father.  
Hallelujah.

#### ODE ELEVEN

My heart was circumcised  
and its flower appeared  
and Grace sprang up in it  
and it brought forth fruit to the Lord  
for the Most High circumcised me  
by his Holy Spirit  
and searched my affection toward him  
and filled me with his love.  
His circumcising became my salvation  
and I ran in the Way in his peace  
in the Way of truth.  
I received his knowledge  
and was established upon the rock of truth  
where he had set me.  
Speaking waters touched my lips  
from the fountain of the Lord  
and copiously I drank and was intoxicated  
with the living water that does not die.  
My intoxication  
was not without knowledge  
but I forsook pride  
and turned to the Most High my God.  
I was enriched by his bounty  
and turned away from the foolishness  
that overlay the earth  
stripped it off and cast it from me.  
The Lord renewed me in his garment  
and possessed me by his light.  
The Lord was like the sun  
shining on the face of the land.  
He lightened my eyes  
and my face received the dew  
and my breath was refreshed  
by the pleasant fragrance of the Lord  
and he carried me into his Paradise  
where is abundance of the pleasure  
of the Lord  
and I worshiped the Lord  
on account of his glory  
and I said, Blessed, O Lord, are they  
who are planted in your land  
and those who have a place  
in your Paradise  
who grow according to the growth  
of your trees  
and have changed from darkness to light.  
Glory be to you, O God.  
Hallelujah.

#### ODE TWELVE

He has filled me with words of truth  
that I may proclaim him  
and his knowledge he has caused to abound in me  
because the mouth of the Lord

is the true Word  
and the entrance of his light.  
The Most High has given him to his generations  
they are the interpreters of his beauty  
the narrators of his glory  
the confessors of his purpose  
the preachers of his mind  
and the teachers of his works  
for the swiftness of his Word is beyond telling  
and so is his sharpness  
while his course is illimitable.  
He never falls but stands sure  
for he is the light and dawning of thought  
and by him the generations speak to one another  
and those who were silent acquired speech.  
From him came love and equality  
and they communicated one to another  
that which was theirs.  
They were justified by the Word  
and they knew him who made them  
because they were in harmony.  
The mouth of the Most High spoke to them  
and his exposition took its course through him  
for the dwelling place of the Word is man  
and his truth is love.  
Blessed are they who by means of him  
have known the Lord in his truth.  
Hallelujah.

#### ODE FOURTEEN

As the eyes of a son to his father  
so are my eyes, O Lord, at all times toward you  
for with you is my delight.  
Turn not away your mercies from me, Lord,  
and take not your kindness from me.  
Stretch out to me your right hand, Lord,  
and be my guide even to the end  
according to your good pleasure.  
Let me be well-pleasing before you  
because of your glory  
and because of your Name  
let me be saved from the evil one.  
Let your gentleness abide with me, Lord,  
and the fruits of your love.  
Teach me the melodies of your truth  
that I may bring forth fruit in you  
and open to me the harp of your Holy Spirit  
that with every note I may praise you  
Lord.  
According to the multitude of your tender mercies  
so give to me.  
Hasten to grant our petitions  
for you are sufficient for all our needs.  
Hallelujah.

#### ODE FIFTEEN<sup>2</sup>

As the sun is the joy to those  
who long for its daybreak  
so is my joy the Lord  
because he is my Sun  
and his rays have lifted me up  
and his light has dispelled all darkness  
from my face.  
In him I have been given eyes  
to see his holy day.  
Ears have become mine  
and I have heard his truth.  
The thought of knowledge has been mine  
and I have been delighted through him.  
The way of error I have left  
and have walked toward him  
and have received salvation from him  
with a free and open heart.  
According to his generosity  
he gave to me  
and according to his excellent beauty  
he made me.  
I have put on incorruption through his Name  
and have put off corruption by his Grace.  
'Death has been destroyed before my face  
and Sheol has been abolished at my Word'.  
Eternal life has arisen in the Lord's land  
and it has been made known to his faithful ones  
and has been given without stint  
to all those who trust in him.  
Hallelujah.

특집

20세기 신학의 어제, 오늘, 내일  
The Wesleyan Theological Seminary, Yesterday, Today, Tomorrow

한국교회와 마샬 박사

The Korean Church and Dr. Samuel H. Moffett



1. 출생 및 가족사항

마 샬 박사는 미국인으로 1916년 4월 7일 대한민국 평양에서 출생했다 그의 부친 마포삼열 박사(Samuel A. Moffett)는 본 대학 설립자 및 초대 교장이며, 부인 미에린 여사(Eilcen F. Moffett)는 본 대학 전임강사로서, 그의 출생 및 가족 사항은 우리 대학과 아주 긴밀한 관계가 있다. 슬하에 자식은 없다.

2. 학력 및 경력

◎ 학력 ◎

Wheaton 대학 A.B.  
Princeton 신학교 Th.B.  
Yale 대학교 Ph.D

◎ 경력 ◎

미국: Bridgeport 제 1 장로교회 협동 목사(1943~44)  
New Haven 제 1 장로교회 협동 목사(1944~45)  
장로교 외지선교 청년분과 위원장(1945~46)  
Princeton 신학교 초빙 강사(1953~55)  
장로교 외지선교 지원자 협회 총무 서리(1954~55)  
Columbia 대학 아세아연구원 연구위원(1971~)  
Whiworth 대학 인턴이사(1973~)

중국:

연경대학교 교수(1948~49)  
남경신학교 교수(1949~50)  
난공에서 추방(1951. 1)

한국:

안동 경인 성서 학원장(1957~59)  
안동 경인고등학교 이사장(1957~59)  
연세 대학교 이사(1957~)  
미국 연합장로회 한국지회 대표서리(1969~70)  
장로회 신학대학 역사 신학교수(1960~)  
장로회 신학대학 대학원장(1966~70)  
장로회 신학대학 협동학장(1970~)  
로안 소사이터 한국지회 자문위원 및 대표(1963~68)  
미국 플루라이트 한국지부회 장학의원(1966~67)  
송진대학교 이사(1969~)  
송진 중 고등학교 이사(1963~)  
아세아연합신학원 장(1974~)

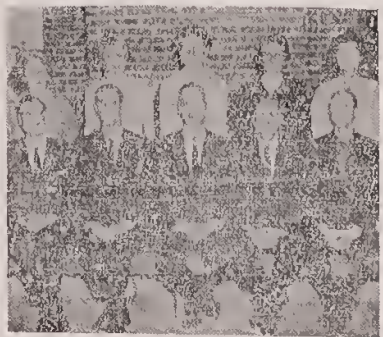
3. 그의 공적

외국인으로서 22년 간을 대한 민국의 사회 문화 선교 및 교육발전을 위하여 많은 공헌이 있지만 한정된 지면에 자세하게는 못하나 몇 가지 분야로 나누어 그의 공적을 살펴보고자 한다.

(1) 사회 문화 분야

가. 한국문화재 모집 보존.

한국역사, 문화, 종교분야에 관한 수천권의 서적을 모집하였으며 그 대표적인 것은 Cavendish의 "Korea and the Saved White Mountain", 1890년판 notes on the Imperial Chinese mission to Korea, John Ross의 The History of Korea" 등입니다. 기타 2,000여장에 이르는 한국의 역사적인 사진, 포교활동 자료, 교회사에 있어서는 안될 귀중한 자료는 물론 한국에서도 갖지 못하고 있는 3·1운동자료등을 수집 보존하고 있을 뿐만 아니라 이를 근거로 대한



민국의 정통성과 민족의 우수성을 외국에 대하여 기회있을 때마다 소개한 바 있습니다.

나. 외국인에 대한 한국 소개

연인원 20만명 이상의 외국인에게 한국에 대한 정견과 발전상을 소개하였으며 그 대표적인 인물은 "아이젠하워" 전 미국 대통령(제34대)을 위시하여 세계 각국의 지명인사 등으로 이들에 대한 간접적인 대한민국의 국위 선양에 이바지한 바 큼니다.

다. 한국과 한국의 교회에 대한 저술

한국과 한국의 교회에 관한 저서가 4권으로 10여만부의 판매예보설적이 있으며 그 대표적인 저서는 "The Christians of Korea(1962)" "Joy for an Anxious Age(1966)" 등입니다.

라. 외국간행물에 한국에 관한 기고 외국신문, 잡지등 간행물에 기고한 한국에 관한 글은 25만 부 이상이 판매 예포되었고 그 대표적인 것은 Christianity Today"의 편집 필자로서 여러 권을 기고 하는 등 "Western Contribution to the Independence Movement of 1919" "What makes the Church

grow in Korea"(1970) 등이고 또한 "modernization of Korea" (1970)에 기고한 "Protestant Contributions to the modernization of Korea" 등입니다. 또한 1975년판 국제인물사전에 한국인에 관한 항목을 집필한 바 있습니다.

마. 외국인에 대한 한국명소 안내

로안 아시아 협회의 회원들 비롯한 한국을 방문한 외국인 수천 명에 대한 한국의 명소 안내의 주역을 맡아 한국의 뛰어난 업적과 찬란한 민족의 얼을 외국인으로서 간접적으로 소개 하였습니다. 그 중 지명인사로는 케토우 위 미국 국방장관 부인, 와이어 하우저 회사의 "데이비스 와이어 하우저" 미국 국회의원 "윌타 주드" 의원과 그 부인, 프린스톤, 예일등 각 대학 교수 등입니다. 기타 수천 명의 주한 유학생, 유엔군 빌리 그레함 전도단원 등에게 한국의 문화와 역사에 대하여 소개한 바 있으며 이들로 하여금 한국을 적극적으로 지원하게 하는데 주도적인 역할을 하였습니다.

바. 문화 사회 단체에서의 활동 신명회, 기독교서회, 로안 아세아 소

사이터, 제한 외국인 교회등 문화사회의 단체에 관련하여 한국의 문화발전에 기여하였습니다. 이러한 활동에 필요한 자금을 미국과 서독 교회로부터 50만불 이상의 거액을 원조받도록 하였습니다.

(2) 교육분야

1956년 1월 현재까지 20년간 연세대학교 이사 역임, 1960년 부터 현재까지 장로신학대학 교수, 대학원장, 명예학장등 역임, 1963년 부터 현재까지 송진대학교 이사 역임, 기타 로이 알 아세아터 소사이터 평의원 Full brig. 한국위원으로 활동한 바 있습니다. 이 활동기관 중 관계기관 발전을 위한 노력은 물론 백만불 이상의 거액의 원조금 유치하는 데 주도적 역할을 하였으며, 특히 중국본토가 공산화됨에 따라 연경 대학 후원재단기금(하바드 엔칭)을 한국 대학의 교수 양성을 위한 기금을 유치한 바 있습니다.

3. 기타 참고 사항

마 샬 박사의 부친 "마포삼열"박사(신교사)는 19세기말 대한민국의 민족회기의 초대 선교사로서 한국민족의 개가 선구자로 헌신하여 왔으며 특히 평양 신학교, 송진 대학, 송진 중학교, 송진 여학교 등 200여개의 교육기관과 교회를 설립한 교육자인 동시에 교회지도자로서 3·1 독립 운동 당시에는 마포삼열 선교 사택 경내에서 독립선언문이 인쇄되었고 독립 판쇄에 가담한 바에 대한 일제의 비인도적 박해를 항의하는 항의서에 최초 서명자이며 기미 3월 4일에는 미국 교회와 미국 사회에 일본의 부당성을 폭로함으로써 3·1운동의 정당성과 한국 독립의 당위성을 세계 반방에 호소 주장하여 우리의 독립 정신과 민족의식을 고취한 선자자인 동시에 적극적인 후원자였습니다. 또한 마포 삼열선교사의 정자인 제임스 마샬 목사로 2차 대전이 시작되자 외국인들을 추방할 때 당시 송진 대학에 재학하였던 미국기생 국외로 지출 보존하였다가 1974년 송진대학교에 반환하여 3·1운동 당시로부터 55년만에 다시 대학 교정에 재장하여중으로써 선친의 위업과 3·1 정신을 입증하는 새로운 감격을 느끼게 하였습니다. 이와같이 "마샬" 가문은 대대로 한국을 위하여 헌신하며 봉사하며 대한민국을 사랑하며 후원하는 가문으로 우리의 역사에 기록되고 있습니다. 특히 마 샬 박사의 동생 "하워드 마샬"박사는 6. 25동란시에 미 공군 군위관으로서 중군하였다가 예비역으로 편입되자 경성북도 대구 소재 동산병원 원장으로서 미국과 구다파동지의 장로교 재단으로부터 5백만불 이상의 거액을 도입하여 의외기관으로 발전시켜 빈민과 병역자를 위해 봉사하고 있습니다. 또한 병원과 아울러 간호학교를 설립운영하는 교육자이기도 합니다.

사진설명

- 上 : 결혼기념
- 中左 : 마포삼열 박사
- 中右 : 가족들과 함께
- 下左 : 강의시간
- 下右 : 교수들과 함께





Closing service  
of the Fourth Research Session  
June 19, 1975. 3:00 p.m.